

BEYOND UFOs

*The Science of Consciousness
and Contact with
Non Human Intelligence
“Volume 1”*

$$y = \sin(\pi/x)$$

$$\alpha = \frac{1}{4\pi\epsilon_0} \frac{e^2}{\hbar c} = \frac{\mu_0 e^2 c}{4\pi\hbar} = \frac{k_e e^2}{\hbar c} = \frac{c\mu_0}{2R_{\infty}} = \frac{e^2 Z_0}{4\pi\hbar}$$

$$E = mc^2$$

Editors

Rey Hernandez, J.D., MCP

Dr. Jon Klimo, Ph. D.

Dr. Rudy Schild, Ph D.

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The Dr. Edgar Mitchell Foundation
for Research into Extraterrestrial
and Extraordinary Experiences

FREE

(a 501c3 Academic Research institute)

This book is dedicated to the potential in humanity, which can bring a new age of understanding, cooperation, and peace among all intelligent entities, human and non-human, who reside in our vast multidimensional reality

Rey Hernandez, Dr. Rudy Schild, Dr. Jon Klimo

The Experiencer of contact with non-human intelligence is the 'key' that will open the door to understanding what is consciousness and what is the relationship between consciousness and contact with non-human intelligence. Disclosure is taking place not from the top down but from the bottom up. This in turn will provide a better understanding of the vast complexities of our multi-dimensional reality. The scientific community believes that they have a firm grasp of scientific principles but in fact we know almost nothing. We know the equivalent of one grain of sand in an entire beach.

FREE Co-Founder Dr. Edgar Mitchell

Beyond UFOs

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EDITORS

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Extraterrestrial and Extraordinary Experiences (FREE)**

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**The Dr. Edgar Mitchell Foundation for Research into
Extraterrestrial and Extraordinary Experiences, FREE, Inc.
(a 501c3 Academic Research Foundation)**

Library of Congress Control Number: Pending

**ISBN-13: 978-1721088652
ISBN-10: 1721088652**

FREE Websites

www.Experiencer.Org

www.ConsciousnessAndContact.Org

FREE Email

INFO@EXPERIENCER.ORG

**Cover design: Christine Kesara Dennett
www.kesara.org**

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Printed in the United States of America

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Note: Even though most of the chapters in our book present an analysis of the data from the FREE Experiencer Research Study, each chapter reflects the opinions of each respective author and does not necessarily represent the viewpoints of the Dr. Edgar Mitchell FREE Foundation.

Book Endorsements

The historic academic research findings from *Beyond UFOs: The Science of Consciousness and Contact with Non-Human Intelligence* suggests that the physical aspects of the UFO contact experiences are but a small fraction of attributes associated with this complex phenomenon. Indeed, it is the pervasive non-physicality, the parapsychological and other paranormal anomalous aspects, such as OBEs, NDEs, Remote Viewing and ESP, that comprise the majority of FREE's survey responses. We firmly believe that the scientific physics, astrophysics and parapsychology academic community needs to take note and instead of dismissing and shunning the UFO phenomena, these academics need to embrace it.

Rudy Schild, Ph.D. FREE Executive Director and Emeritus Research Astronomer, Harvard-Smithsonian Center for Astrophysics

It has been a century since physics pioneers discovered that consciousness affects quantum mechanics. Until recently, the effects of consciousness have been largely overlooked by mainstream science, hoping they can be treated as a perturbation. But in many UFO cases, as well as Out of Body, Near Death and Remote Viewing cases, phenomena occur that are so far beyond conventional physics that at last science will have to address the long needed unification. It appears there is a very real higher dimensional universe that we are a part of, and these phenomena make it clear whether we are ready to see it or not.

Beyond UFOs is a pioneer scholarly research which establishes a new paradigm for the UFO phenomenon.

Claude Swanson, Ph.D. in Physics from Princeton University. FREE Board of Director and Author of *The Synchronized Universe*.

Beyond UFOs is an important book because it reveals that many ordinary people are having extraordinary and sometimes profoundly life-changing experiences. These experiences, which often arrive spontaneously "out of the blue," remind us that today's scientific understanding of reality, and especially the role of consciousness in the physical world, are seriously incomplete. Highly recommended.

Dean Radin, Ph.D. Chief Scientist at the Institute of Noetic Sciences (IONS). FREE Advisor and author of *The Conscious Universe* (1997), *Entangled Minds* (2006), *SUPERNORMAL* (2013), and *Real Magic* (2018).

Congratulations to the Dr. Edgar Mitchell FREE Foundation for putting together this excellent academic research project and book. It is a major achievement and a monumental study. I was delighted that you could use and adapt some of my measuring instruments from my long career as a Near Death Experience academic researcher, and, even more, that you validated many of my own NDE research findings with your very large sample.

Kenneth Ring, Ph.D. Emeritus Professor of Psychology, University of Connecticut and co-founder of the *International Association for Near Death Studies*. Author of *The Omega Project* and *Lessons from the Light*

Beyond UFO's is a historic academic research. From FREE's survey responses, as well as from detailed medical case histories of selected contact experiencers that I have personally reviewed, it is clear that reports of medical healings are common among those reporting encounters with non-human intelligences. The high strangeness aspects of the reported healings are clearly a challenge to conventional medical wisdom. Dramatic cures of a wide range of acute and chronic conditions are being reported. If the mechanism of these seemingly miraculous treatments were understood, it would usher in an exciting new era in medical science.

Joseph Burkes, M.D. Board Certified Internal Medicine Physician

This historic academic publication by the Dr. Edgar Mitchell FREE Foundation explores the role of human conscious, the unconscious, the collective unconscious, and the latent human abilities-- the powers that are our very own that will enable us to better understand our other dimensional visitors...and ourselves. No one has ever undertaken this comprehensive academic research and I highly recommend *Beyond UFOs*.

Brad Steiger. Legendary author of more than 175 books on the “Paranormal” with over 17 million copies in print.

Beyond UFOs is based on an extremely thorough academic research study of thousands of observations that cannot be explained with conventional science. It is a quantum leap in the direction of legitimizing paranormal experiences, such as UAP contact, Near Death Experiences, Out of Body Experiences, ESP, Remote Viewing and even the physical observation of ORBS, which has been the subject of my own research interests.

Klaus Heinemann, Ph.D. Former Physics Professor of Research in Materials Science, Stanford University. Author of *Expanding Perception*; co-author, *The Orb Project* and *Orbs, Their Mission and Messages of Hope*.

The FREE Research Foundation co-founded by Dr. Edgar Mitchell, is breaking new ground in the academic research and study of the anomalous contact phenomena such as UAP Contact, NDEs, OBEs, ESP, Spirit Communications, Channeling, etc. They are at the forefront of academic research in their methodologies and with respect to their academic research findings. The FREE Foundation’s first book, *Beyond UFOs*, is a must read for any serious academic researcher involved with this topic. Highly recommended.

Diana Walsh Pasulka, Ph.D. Chair and Professor, The Department of Philosophy and Religion, The University of North Carolina, Wilmington

A theory of everything needs to be able to explain all phenomena, including the reports by people who call themselves "UAP Contactees." *Beyond UFOs* ventures beyond where others have dared, and provides a comprehensive academic research study of this population. It is a seminal work that deserves serious attention by all students and academics of consciousness.

Diane Hennacy Powell, M.D. Author of *The ESP Enigma: A Scientific Case for Psychic Phenomena*

Beyond UFOs is a truly seminal book. It will serve as a standard reference for all those who study the idea of consciousness, UFOs, NDEs, OBEs, Remote Viewing, and human interactions with non-human intelligence. The editors have carefully crafted a volume that is both broad and rigorous in its approach to the subject. It is an audacious academic book unhindered by the blinders of mainstream orthodoxy.

Courtney Brown, Ph.D. Director of The Farsight Institute, Author of *Remote Viewing: The Science and Theory of Nonphysical Perception*

Consciousness is the Rosetta Stone to understanding the UFO mystery. Experiencers are the link to understanding this consciousness connection. The authors of *Beyond UFOs: The Science of Consciousness and Non-Human Intelligence*, are on the leading edge of academic research into the consciousness - experiencer connection. Therefore, this book should be required reading for all researchers in the fields of consciousness, parapsychology, the paranormal, and UFOs.

Grant Cameron. Author of *Managing Magic: The Government's UFO Disclosure Plan*

Beyond UFO's is a ground breaking thoroughly documented academic research study of reported alien life form contact with human beings that indicate that UFO, Near Death, Out of Body and other paranormal contact experiences are all expressions of an overall encompassing meta phenomenon postulated by the Quantum Hologram Theory of Consciousness. A must read for interested layman, academics and researchers alike.

Raymond Fowler. Author of *The Watchers*, *The Andreasson Affair*, *The Allagash Abduction*

Beyond UFOs is not only highly important to our understanding of this manifestation but also an absolutely necessary initiative to increase our knowledge about the extremely complex phenomenon of UFO related contact with Non-Human Intelligence. I highly recommend *Beyond UFOs*.

A. J. Gevaerd. Editor da Revista UFO, Fórum Mundial de Ufologia, Fórum Mundial de Contatados and Congresso Brasileiro de Ufologia.

FOREWORD

Rudy Schild, Ph.D.¹

**Emeritus Research Astronomer
Harvard-Smithsonian Center for Astrophysics
Executive Director of the Dr. Edgar Mitchell FREE Foundation**

There are no unnatural or supernatural phenomena, only very large gaps in our knowledge of what is natural.

Dr. Edgar Mitchell, *Apollo 14 Astronaut and FREE Co-Founder*

We live in an exciting world where advances in space exploration and astrophysics are matched by the wonder of UAP² sightings and deep inner space phenomena, as detailed in the field of parapsychology. We now understand that the speed of thought far exceeds the speed of light. We live in a quantum universe in which quantum effects reside in the dark energy fields and support telepathic transfer of information from mind to mind, through the exchange of quantum holograms. Preceding at the speed of thought allows for what the Dr. Edgar Mitchell FREE Foundation calls the Contact Modalities—contact with Non-Human Intelligence (NHI)³ via UAP related contact, Near Death Experiences (NDEs), Out of Body Experiences

¹ Executive Director of the Dr. Edgar Mitchell FREE Foundation and one its co-founders. I am an Emeritus research astronomer at the Harvard/Smithsonian Center for Astrophysics and Editor-in-Chief of the Journal of Cosmology, <http://journalofcosmology.com/Contents14.html>. My astronomy website is www.cfa.harvard.edu/~rschild and my personal website is www.rudyschild.com.

² The term “Unidentified Aerial Phenomena” (UAP) will be used in preference to “Unidentified Flying Objects” (UFOs), a more traditional term popularized in movies and mass media, since the term UAP is more inclusive, comprising such things as strange lights or plasma phenomena, in addition to unidentified aerial craft like the proverbial “flying saucer.”

³ The term “Non-Human Intelligence” (NHI) will be used in preference to “Extraterrestrial,” a more traditional term popularized in movies and mass media, since the term NHI is more inclusive, comprising both physical and non-physical “beings” as well as “terrestrial” and possible “inter-dimensional” intelligence.

(OBEs), Channeling, Telepathic Communications, Remote Viewing, visual sightings of Orbs, Spirits, Hallucinogenic Journeys, etc., which involve parapsychological phenomena such as telepathy, clairvoyance, clairaudience, precognition, retrocognition, etc.

The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, or FREE, is a 501c3 academic research not for profit foundation. FREE was co-founded by myself (R.S.), the late Apollo astronaut Dr. Edgar Mitchell, Australian researcher Mary Rodwell, and Rey Hernandez, an attorney, a UAP Contact Experiencer, and Ph.D. candidate at the University of California at Berkeley. Over the last 5 years, the FREE Foundation has had over 10 Ph.D. academics on its Board of Directors and 10 other lay researchers.

Almost all of our board members have been internationally recognized as pioneers in exploring the topic of UAP contact with NHI and in Consciousness studies. Many of these individuals are also authors in this book. Due to the “ethereal nature” of the FREE research data, these UAP-related contact phenomena are not studied in universities. FREE’s academic research study seeks to address this problem. Our book analyzes the data findings from the historic FREE Experiencer Research Study. FREE is in the 5th year of administering the world's first comprehensive, multi-language academic research study on individuals that have had UAP-related contact experiences with Non-Human Intelligence (NHI)—The FREE Experiencer Research Study.

This book, volume one of our multi-volume book series that FREE is preparing, is focused on an analysis of the data from our 5-year FREE Experiencer Research Study. Before the death of Dr. Edgar Mitchell, he agreed to rename the FREE Foundation for his legacy and for the publication of many articles he had previously published in other journals. Many of his articles were published on our website, EXPERIENCER.ORG, over the last 4 years with Edgar’s approval. Our Chapter 3 article was written by Dr. Mitchell in 1974, titled: “*Introduction: From Outer Space to Inner Space.*” Edgar states:

“Although some research people claim connections between UFO phenomena and the psychic event, the correlations are not sufficiently established to warrant treatment in this volume [his 1974 book]. These omissions are not an oversight, rather, they are due to a paucity of solid research material. That paucity, in turn, is caused primarily by the lack of

funding and research support from which this field has generally suffered—a lack, incidentally, that we hope this volume will soon help to change.”⁴

It was obvious that Edgar clearly understood the connection between the UAP phenomena and what he termed the “*psychic event*” and that there was a lack of scientific “parapsychology” research on this phenomenon. As Edgar stated, there was little to no academic research on this connection back in 1974. Now, more than 44 years later, once Edgar began to review the early data from our FREE Experiencer Research Study shortly before he passed away, he clearly received confirmation that our data finally provided the necessary “solid research data” that clearly established the connection between the UAP phenomena and the “paranormal.” If Edgar would have published his book in 2018 instead of 1974, the topic of UAPs would have been prominently featured in his 1974 book titled *Psychic Exploration: A Challenge for Science*.⁵

Chapter 1 in our book, titled “*A Report on Phase I and II of FREE’s Experiencer Research Study: The Results of a Quantitative Study*,” was written by myself, Rey Hernandez and Dr. Jon Klimo. This chapter provides a summary and analysis of the data from our quantitative Phase 1 and Phase 2 surveys. Over a 4-year period, FREE collected responses to 2 quantitative surveys containing more than 700 questions and a separate Phase 3 qualitative survey comprised of written responses to 70 open-ended questions.

Over this 4-year period, we collected more than 3,200 responses from respondents from over 100 countries. This chapter contains an extensive discussion of our research methodology, a detailed analysis of our data, and a summary of possible physics theories that might begin to explain this extremely complex phenomenon. Even though we have acquired for the first time the necessary basic data in this field, we conclude that we actually know very little about these complex phenomena and that we need to continue rigorous academic research in this arena.

Chapter 2 of our book was authored by Dr. Jon Klimo and titled “*A Report on Phase III of FREE’s Research Activity: The Results of a Qualitative Study*.” This chapter contains a detailed analysis of our qualitative research data from our Phase 3 research instrument, which was comprised of written responses to 70 open-ended questions. Compared to quantitative-type studies, qualitative-type research is notoriously time-consuming and usually involves using

⁴ Mitchell, Edgar (1974). *Psychic Exploration: A Challenge for Science*. New York: G. P. Putnam’s Sons

⁵ Ibid.

interview or questionnaire items that invite free, open-ended responses. Dr. Klimo is an expert in this field because he spent over 40 years teaching “Qualitative Research Methods” for various university graduate programs as a Professor of Psychology. Jon spent an entire year preparing and reviewing the more than 1,450 open-ended responses to our Phase 3 survey, which was comprised of more than 10,000 pages of written responses. Needless to say, it was an exhausting and monumental task. As Dr. Klimo states in this chapter:

“In January 2016, we began collecting data for Phase 3, our first completely qualitative-type study, using approximately 160 questions, about 70 of which were qualitative questions requiring free, open-ended written responses. We proceeded to collect data for this third phase, again for about a year, until we decided to stop and analyze the results we had accrued to that point. By then, we had approximately 1,000 respondents. Currently (as of the beginning of 2018), there are about 1,450 Phase 3 respondents (though, as mentioned, we decided to analyze only the first thousand). As we had done with the two previous phases of our research, we used the online data-gathering service "Survey Monkey" to gather data for Phase 3.”

The subsequent chapters, authored by Mary Rodwell, Kathleen Marden, Joseph Burkes MD, Preston Dennett, Brent Raynes, Dr. Rebecca Hardcastle Wright, Dr. Michael Melton, Reverend Michael Carter, Mike Murburg, Susan Manewich, Dr. John Alexander and the late Brad Steiger, delve into the data findings from specific topic areas addressed in our research study. Each of the authors provides their own analysis and expresses their personal opinion of the FREE data based upon their extensive research experience in this field.

Volume 2 of our book, a separate publication, will be a theoretical book that will focus on the relationship between Consciousness and Non-Human Intelligence. Numerous physicists, astrophysicists, neuroscientists, psychologists and lay researchers are currently writing articles on this topic, which we hope to publish by December 1, 2018. Our objective for these two initial books is to establish a new paradigm on the questions of "What is Consciousness?" and "What is the Relationship between Consciousness and Non-Human Intelligence?" Eventually, the FREE organization hopes to undertake cross comparative research on individuals that have had contact with Non-Human Intelligence (NHI) via what we have termed the “Contact Modalities” (contact via perceived UAPs, NDEs, OBEs, Remote Viewing, Channeling, Ghosts/Spirits, Hallucinogenic Journeys, Orbs, PSI Contact, etc).

The FREE Foundation elected Dr. Jon Klimo, a retired Professor of Psychology, as the Chair of our FREE Research Committee. Jon is widely considered to be one of the world's leading academic authorities on the subject of what is commonly called "the paranormal." He continuously taught and guided research in doctoral programs over the past 40 years, including teaching "Research Methodology" beginning as a professor at Rutgers University and, most recently, as a full professor in the clinical program at the American School of Professional Psychology, Argosy University, San Francisco Bay Area campus. Dr. Klimo has chaired over 220 doctoral dissertations; approximately 40 of these dissertations have been in the areas of parapsychology (e.g., precognition, psychokinesis, etc.), near death experiences, out of body experiences, consciousness studies, "ufology" and "extraterrestriology." Jon is also working on completing four book projects for publication. Two of Jon's articles are included in this book.

Our Research Committee also included Dr. Leo Sprinkle, an Emeritus Professor of Counseling Services at the University of Wyoming and one of the early academic pioneers in the field of UAP-related contact with NHI. His ground-breaking pioneering research investigating "UAP abductions" and his psychological testing of UAP contact experiencers began in the mid-1960s and set the standard for research in this field. Both Dr. Edgar Mitchell and I fully participated in the Research Committee, as well as numerous other individuals who spent hundreds of hours contributing to this research effort, which includes the following individuals: FREE Board of Directors Mary Rodwell, Kathleen Marden, Dr. Claude Swanson, Giorgio Piacenza and Dennis Briefer. Many advisors to FREE also spent countless hours participating as formal and informal members of our Research Committee, including the following: my dear friend Ralph Steiner, Dr. Robert Davis, Rosemary Guiley, Barbara Lamb, Denise Stoner, Brent Raynes, David Chase, Dr. Joseph Burkes, Preston Dennett, Dr. Rebecca Hardcastle-Wright, Marcel Polte, Dr. Michael Melton, Dr. John Alexander, Reverend Michael Carter, Norman Michael Murburg, Illobrand von Ludwig, Giles Campbell, Rodrigo Fuenzalida, Julio César Galeano, Barbara Mango and our FREE Support Coordinators, Lynn Hartrum, Kirsten Gutri and Regina Chante. We also want to acknowledge the volunteer services of Lisa Galarneau, Kevin and Helene Layne, Jayta Rhedman, Karen Patrick and Alberto and Rebeca Fernandez. Finally, FREE has also received guidance and support from Dr. Dean Radin, Dr. Diana Hennacy Powell, Dr. Kenneth Ring, Dr. Diana Pasulka, Grant Cameron, Raymond Fowler and many others.

Until we began our FREE Experiencer Research Study, no one had a basic understanding on the topic of UAP-related contact with Non-Human Intelligence (NHI). Why? Because no one had ever undertaken a comprehensive, multi-language quantitative and qualitative data collection, via anonymous surveys, administered internationally, via the latest survey collection software, to thousands of UAP-related “Contact Experiencers.” The FREE Research Committee included most of the major investigators in this field who assisted the FREE academics in developing the study’s research methodology. All of these major researchers understood that basic research in this field was never undertaken in a comprehensive and academic manner. The dissemination of our surveys was conducted on a worldwide basis to various groups involved in these areas: ufology, the paranormal, “abduction research,” UAP Contactees, MUFON chapters, UAP Disclosure, CE5, Consciousness research, and other similar and related internet sites. We posted announcements on a weekly basis to over 500 Facebook sites, YouTube listings, and monthly mailings to an email database of over 5,000 individuals and organizations. Additionally, FREE’s Board of Directors conducted hundreds of radio interviews over the first 3 years of the survey data collection. The result was that by the date of the cutoff for the analysis of our surveys, April of 2017, FREE had collected almost 3,200 responses to our English language survey from over 110 countries.

Unlike previous efforts in this field, our survey was not based upon hypnotic regressions, lucid dreams, or channeling, but only upon recollections derived from conscious explicit memories. This was a guard against false memory stimulation and a method of keeping the testimony grounded.

We are conducting our study in 4 major languages (English, Spanish, German, Slovak and very soon in Mandarin Chinese). We asked almost 600 quantitative questions for our Phase 1 and Phase 2 surveys, and our Phase 3 qualitative survey is comprised of written responses to 70 open-ended questions. As of July 2018, the date of this publication, FREE has received almost 4,200 responses to our surveys from Experiencers from over 110 countries for our English language survey. We have also received almost 700 responses to our Spanish language survey. A separate book which analyzes the Spanish language survey data will be completed in the very near future by a separate Spanish-speaking FREE research committee.

Our research methodology was completely different from all of the previous smaller studies done in this field. We also discovered that many of our survey findings contradict much of what has been published in this subject area. The true story of UAP-related contact with Non-Human Intelligence was not

being accurately presented. FREE's work is thus a paradigm-shifting event. It seeks to amalgamate inquiries in diverse fields of consciousness research, also including contributions to advanced physics.

It is important to stress that FREE is not a "ufology" organization. The majority of the FREE Board of Directors, including the late Dr. Edgar Mitchell, view that the field commonly called ufology operates under a very limited paradigm. Much of the focus of mainstream "ufology research" is on a rudimentary "nuts & bolts" materialist approach which primarily investigates the physical aspects of the phenomena and assumes an "Exterrestrial Hypothesis" as to the NHI behind these phenomena. FREE does not take this position. Astronomer J. Allen Hynek, who served as scientific adviser to several studies (Project Sign, Grudge, and Blue Book) undertaken by the U.S. Air Force to analyze UAP-related events, for example, concluded that:

"I hold it entirely possible that a technology exists which encompasses both the physical and the psychic, the material and the mental.... The UFO phenomenon is "so strange and foreign to our daily terrestrial mode of thought." ⁶

Similarly, computer scientist and astronomer Jacques Vallée (2003) stated:

"My personal contention is that the phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand. ... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial. ... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say" (Jacques Vallée, YouTube video titled "Thinking Allowed – Implications of the UFO Phenomena," interviewed by Dr. Jeffrey Misllove, dated 2003).

As you will soon observe from our data, FREE's research suggests that the physical aspects are but a small fraction of attributes associated with these complex manifestations. Indeed, it is the pervasive non-physicality, the parapsychological and other paranormal aspects, that comprise the majority of

⁶ Hynek, J. Allen (1978). United Nations committee to research and investigate global UFO reports. July 14, 1978.

survey respondents' experiences. We firmly believe that the field of parapsychology needs to take note and, instead of remaining distant from the UAP phenomena, this field needs to embrace it. We hypothesize, as the late Dr. Edgar Mitchell repeatedly stated to members of FREE, that *"The Experiencer of contact with NHI is the key that will open the door towards understanding what is the relationship between what is 'Consciousness' and contact with NHI."*⁷

FREE hypothesizes that all types of contact with NHI (contact via NDEs, OBEs, UAP Contact, Remote Viewing, Channeling, communications with ghosts/spirits, Hallucinogenic Shamanic Journeys, Telepathic Contact, sightings of Orbs, PSI, and other types of "paranormal" Contact with NHI) might actually be one phenomenon that should not be studied separately. We call all of the ways that humans have pierced the veil and have had contact with NHI the "Contact Modalities." An article in our book titled *"Phenomena Without Borders,"* written by Dr. John Alexander, past president of the International Association for Near Death Studies, discusses this hypothesis in more detail.

We firmly believe that cross comparative academic research on "Experiencers" of the Contact Modalities may provide insight into the validity of various models of consciousness. Once the necessary cross comparative research has been undertaken among the various Contact Modalities, numerous commonalities will be derived that are shared by many of the experiencers of the Contact Modalities. These common variables identified from these experiencers can then be utilized to develop a viable hypothesis for a possible *"Unification Theory of Consciousness and Contact with NHI."* Volume 1 of our book, which analyzes the data from the FREE Experiencer Research Study, and our forthcoming Volume 2 theoretical book on Consciousness are the first steps towards this paradigm-changing effort.

⁷ Personal conversation with Dr. Edgar Mitchell

CHAPTER 1

**A Report on Phase I and II of FREE's
Experiencer Research Study:
The Results of a Quantitative Study**

Reinerio (Rey) Hernandez, J.D., M.C.P.
FREE Co-Founder

Jon Klimo, Ph.D.
Chair, FREE Research Committee

Rudy Schild, Ph.D.
FREE Executive Director and Co-Founder

My personal contention is that the phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial. ... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say.

Dr. Jacques Vallee, ufology research pioneer and consciousness scholar. (YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena,” interviewed by Dr. Jeffrey Misllove, dated 2003.)

I. INTRODUCTION

The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, or FREE, is a 501c3 Academic Research Not for Profit Foundation. FREE was co-founded by the late Apollo 14 astronaut, Dr. Edgar Mitchell, Dr. Rudy Schild, an Emeritus Research Astronomer at the Harvard/Smithsonian Center for Astrophysics at Harvard University, Australian researcher Mary Rodwell, and Rey Hernandez, an Attorney, an Experiencer, and a prior Ph.D. Candidate at the University of California at Berkeley. FREE is comprised of 9 retired academic professors and lay researchers who have been researching the field of Unidentified Aerial Phenomenon (UAP) and contact with non-human intelligence (NHI) for more than 30 years.⁸ The Executive Director of FREE is Harvard Astrophysicist Dr. Rudy Schild.

The FREE Experiencer Research Study represents the first comprehensive multi-language world-wide academic research investigation on individuals (N=3,256) who have reported to have had various forms of contact experience (CE) with NHI associated with or without a UAP.⁹ The vast majority of these individuals, however, have both seen a UAP and have had perceived contact with NHI. Our research methodology utilized two comprehensive quantitative

⁸ The term “Unidentified Aerial Phenomena” (UAP) will be used in preference to “Unidentified Flying Objects” (UFOs), a more traditional term popularized in movies and mass media. The term UAP is more inclusive, comprising such things as strange lights or plasma phenomena, in addition to unidentified aerial craft like the proverbial “flying saucer.”

⁹ The term “Non-Human Intelligence (NHI) will be used in preference to “Extraterrestrial,” a more traditional term popularized in movies and mass media. The term NHI is more inclusive, comprising both physical and non-physical “beings” as well as “terrestrial” and possible “inter-dimensional” intelligence.

surveys totaling 551 questions (Phase 1 and 2) and a qualitative survey instrument comprised of written responses to 70 open ended questions (Phase 3). This chapter, however, will only focus on the analysis and discussion of our two quantitative surveys (Phases 1 and 2) that were administered to subjects with reported non-hypnotic memory recall of their CE. Retired Professor of Psychology, Dr. Jon Klimo, presents a separate analysis of our Phase 3 qualitative instrument in Chapter 2.

Our three English language surveys addressed a diverse range of physical, psychological, perceptual, and paranormal aspects of reported physical and/or non-physical interactions with NHI. The participants were instructed to respond to our surveys based solely on conscious explicit memories and not on hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. All subjects provided consent to participate in this study and all responses were completely anonymous except for the participants' email addresses.

According to FREE's co-founder, Dr. Edgar Mitchell (2014), FREE is "concerned with how consciousness works and its relation to the origin of life and its current condition, the codependency and interconnectedness of all life with itself and its environment, including the past, present and future evolution of our Universe and everything in it." As articulated by Mitchell (2000, 2011), the FREE Foundation hypothesize that the Quantum Hologram Theory of Consciousness (QHTC) may explain the nature of our reality and non-ordinary states of consciousness and may provide the foundation for understanding the interrelationship among the various "Contact Modalities" (e.g. CE via UAP, near death experiences (NDEs), out of body experiences (OBEs), remote viewing, channeling, hallucinogenic CEs, among other reported human encounters with NHI). Consequently, all of these Contact Modalities are not regarded as separate phenomena but instead may represent an interrelated phenomenon with multiple consistencies which are linked to "consciousness." Hence, FREE suggests that the Contact Modalities should not be studied as many separate phenomena, but as one phenomenon, and that "consciousness" might be the key to understanding this interconnection (Hernandez, 2013, 2017; Klimo, 2014; Schild, 2014; Swanson, 2003, 2010; and Davis, 2015, 2017).

The FREE foundation firmly believes that cross comparative academic research of "Experiencers" of the Contact Modalities may provide insight into the validity of various models of consciousness. Once this cross-comparative research has been undertaken among the various Contact Modalities, numerous commonalities may be derived that are shared among all experiencers of the Contact Modalities. The variables identified by the experiencers can then be

utilized to develop a viable hypothesis for a possible Unification Theory of Consciousness associated with Contact Experiences involving NHI. Whether or not the QHTC, or one of many other existing scientific theories (Synchronized Universe Model, Unified Space-Memory Network, and Integrated Information Theory, among many others) proves to be valid remains a matter of speculation. This study, therefore, which will be subject to criticism and debate, may serve as an initial important step in a longstanding effort to better understand the very “real” phenomena of individuals that are having UAP related contact with NHI and who experience a range of complex phenomena, and what these experiences might reveal about the true nature of our reality.

1. Historical Overview of Unidentified Aerial Phenomena (UAP and Contact with Non-Human Intelligence (NHI))

Since the beginnings of recorded history, people have reported extraordinary encounters with supernatural beings that changed the direction of their lives. One of the earliest such encounters is recorded in the Book of Exodus or Second Book of the Torah, when Moses encounters Adonai (God) within a burning bush and is appointed to lead the Israelites out of Egypt and into Canaan. Within the Christian Bible, the Gospel of Luke tells the story of Mary, who, as a young teenager, encounters the angel Gabriel, who proclaims to her that she is chosen by God to be the mother of Jesus. Similarly, Islamic tradition recounts how the same angel Gabriel (Jabreel) appears to the Prophet Muhammad in a cave and compels him to write verses of what would become part of Islam’s holiest book, the Quran. The ancient Sanskrit documents of Hinduism also have many encounters with both UAPs and with many forms of NHI. Many indigenous cultures all over the world also discuss numerous encounters with supernatural beings that came from the heavens and interacted with humans. Similar accounts are prevalent throughout all cultures around the world.

The stories of such life-changing encounters with supernatural beings are included in the teachings and traditions of the world’s major religions; they are received differently depending upon the particular religion, or in some cases, the particular religious follower. Some perceive these stories to be allegorical or metaphorical, intended as teaching tools or lessons inspired by God. Others accept the stories as historical, literal accounts of actual events, recorded by a prophet or scribe who either witnessed the event or was recounting testimony from a credible individual or divine being. And while these accounts may be a

source of religious inspiration, confirming their historical accuracy is difficult. Historians apply a range of techniques to verify the occurrence of such events (Garraghan, 1946; Gottschalk, 1950), based upon such things as analyzing the source of the account, availability of independent sources and agreement among sources, single or multiple witnesses, likelihood of bias, corroborating documents or artifacts, and many other factors. Accounts of extraordinary encounters with supernatural beings are especially problematic as historical events because they often occur under conditions where the percipient or “experiencer” is alone, precluding the availability of independent, impartial witnesses.

More recent 20th century supernatural encounters have fared somewhat better, due to the presence of multiple witnesses and timelier reports. These would include the apparitions of the Blessed Virgin Mary at Fatima Portugal in October of 1917 (Radford, 2013) and at Medjugorje in Bosnia and Herzegovina starting in 1981 (Harris, 2017). While in both cases the personage of the Virgin Mary was seen only by a group of children, other adult witnesses at both events reported seeing miraculous effects, such as the spinning and dancing of the sun and its changing of colors. Unfortunately, however, a photograph taken at Fatima showed nothing unusual, and witnesses at both events had widely differing accounts of these miraculous effects, with some experiencing nothing out of the ordinary. So, while it can be concluded that these stories of supernatural encounters may serve to inspire the religious believer, standards of historical proof are more difficult to attain.

More recently, since the late 1970s, Sixto Paz Wells, Ricardo Gonzalez, and other former members from the Peruvian organization Grupo Rahma have led thousands of individuals on Human Initiated Contact Experiences (HICE), primarily in Latin America. These HICEs involve a large group of individuals meditating and calling to see UAPs and NHI, usually taking place in rural areas. There have been numerous photos, videos and witness testimony and even many newspaper publications and photos of UAPs from many of these HICE encounters. These encounter videos and photos, however, have never captured an up-close portrait photo of an NHI or UAP. That is, most have been captured at a distance, are not very clear, and are not convincing to the general scientific community. For the thousands of Contact Experiencers [CEs] and newspaper reporters that have attended many HICE events, however, these experiences were considered both very physical and very real.

Thus, photos, videos, and other measurement data (the proverbial “smoking gun”) necessary for scientific inquiry into phenomena associated with

these events are largely unavailable. From the standpoint of the general scientific community, we would need to analyze original close up photos and videos, energetic emissions, chemical or physical traces, or biological effects upon witnesses. Absent of these kinds of physical data, existing anecdotal accounts of supernatural encounters have remained, at best, controversial for historians and largely unconvincing to scientists.

During the last half of the 20th century, a new type of extraordinary encounter garnered the attention of the public, book authors, and researchers alike: encounters of ordinary people with NHIs, referred to in ufology as extraterrestrials (ETs), often in the presence of a UAP. The first widely publicized case was that of Barney and Betty Hill, a couple from New Hampshire who claimed they had been taken by ETs to a flying saucer (UAP craft) and subjected to painful medical procedures. Their experience became public when notes from confidential interviews with investigators and a psychiatrist who helped them recall details under hypnosis were obtained by a reporter and disclosed in a 1965 newspaper article. This report was followed one year later by a book (Fuller, 1966) and a 1975 television film, *The UFO Incident*. Following the Hill case, many more individuals came forward publicly to report similar kinds of contact experiences. Public awareness of this phenomenon was greatly raised by the 1977 Steven Spielberg blockbuster movie, *Close Encounters of the Third Kind*. This movie depicted many elements of the “encounter experience” as reported by witnesses: seeing UAPs performing “impossible” maneuvers, receiving information from beings associated with UAP, dismissive explanations and denials of UAP by government officials, who were secretly massing enormous military and scientific resources to engage with the phenomenon.

During the 1980s and 1990s, a number of popular books were published detailing the experiences of individuals who had “abduction” encounters with UAPs and beings believed to be “ETs,” otherwise known as “Extraterrestrials” (Hopkins, 1981, 1987; Jacobs 1992, 1998; Strieber, 1987). Most of the data for these abductions stories was derived via hypnotic regression sessions, most notably the works of David Jacobs and Budd Hopkins, who viewed “ETs” as highly negative entities. Dr. John Mack, a professor of psychiatry at Harvard Medical School, who did not share the views of Jacobs and Hopkins, stated that only 30% of his clients’ abduction experiences were recalled via conscious memories and that 70% were recalled via hypnotic regressions (Mack, J, McLeod, L., & Corbisier, B. 1996). Mack also stated that, “Most abduction researchers are aware that suggestibility is an issue in hypnotically recovered material” (Bullard, 1989). It was for this reason that our FREE research study used only memories from “conscious explicit memories” and not memories from

hypnotic regressions, lucid dreams or channeling in Phases 1 and 2 of our quantitative surveys.

The alien abduction literature, led by the hypnotic-regressed information and published books of Jacobs and Hopkins, regarded its subjects as “kidnap victims” subjected to medical procedures and, hence, the field of study introduced by Jacobs and Hopkins became known as “alien abduction research” or research into the alien abduction phenomenon (AAP). Terrifying anecdotes of strange-looking beings invading bedrooms in the dark of night to kidnap people and subject them to unspeakable procedures fired the fears and imaginations of thousands of readers and inspired numerous 21st Century horror movies, such as, *Altered* (2006), *The Fourth Kind* (2009), *Dark Skies* (2013), *Honeymoon* (2014), *Alien Abduction* (2014), and even a comedy television series about an “abductee” support group *People of Earth* (2016). A standard alien abduction narrative evolved in which strange beings appear, paralyze the “victim,” transport him or her to a craft, and perform frightening medical procedures that may entail a hybrid breeding program, and/or insertions of alien implants. These individuals are then returned to their homes, sometimes with strange marks upon their bodies.

The entire research field of UAP contact with NHI was primarily associated with a forced horrific abduction by an evil and negative ET. The numerous bestselling early novels and books of Whitley Strieber, an American writer best known for his horror novels, *The Wolfen*, *The Hunger*, and for *Communion* (1987), a non-fiction account of his abduction experiences with what he calls “The Visitors,” helped to perpetuate this stereotype of the negative and horrific AAP. Both the hardcover and paperback edition of *Communion* reached the number one position on *The New York Times Best Seller list* (non-fiction), with more than 2 million copies collectively sold. Collectively, these and other works became to be known as the “Alien Abduction Phenomena” (AAP). It should be noted, however, that the most recent works of Mr. Strieber have presented the positive and spiritually transformative aspects of the contact experience, which reflects the data findings from our research study. The hundreds of positive books resulting from UAP contact with NHI were largely disregarded by many in the mainstream ufology community and the motion picture industry. One main reason for this is that “fear sells.” Secondly, and most importantly, no one, academic or non-academic, has ever undertaken a comprehensive multi-language statistical academic research study of thousands of individuals, on a worldwide basis, that have had UAP related contact experiences with non-human intelligence. Thus, the data to properly understand the UAP contact phenomenon was never collected.

As will be discussed in detail in this article, the data revealed by the FREE Experiencer Research Study, an academic research study that took five years to complete, specifically asked the survey respondents to respond to the hundreds of questions solely on “Conscious Explicit Memories” and not on information derived from hypnotic regressions, from channeling, from lucid dreams, or from other forms of memory recollections which might taint the survey data. As will be shown later in all of the chapters in this book, our extensive survey research findings contradict the majority of the AAP scenarios presented by many in mainstream ufology over the last 40 years. What we discovered was that UAP contact with Non-Human Intelligence was much more profound and complicated than the AAP phenomenon.

One academic who deviated from this evil alien abduction narrative was Dr. Kenneth Ring, a professor of psychology at the University of Connecticut and probably the world’s leading academic researcher on near death experiences (NDEs). In 1992, Ring published one of the few statistical studies on UAP abductees, titled: *The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large* (Ring, 1992). Ring interviewed and administered a battery of psychological tests and structured questionnaires to 97 individuals who had UAP related abduction experiences with NHI and a separate 74 individuals that had undergone an NDE. According to Ring, both the CEs with UAP (N=97) and NDE (N=74) subject groups manifested very similar positive behavioral transformations despite their uniquely different experiences. He noted similar findings for both groups as a result of their experiences, as compared with control groups, in such areas as physiology and neurology, psychic abilities, paranormal experiences, and psychological transformation in their perspective and opinions of various topics. Both groups also underwent profound positive psychological profile changes from their experiences.

The following psychological attributes increased significantly in both the CE with UAP and NDE groups: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern for the welfare of the planet, conviction that there is life after death, tolerance of others, and insight into the problems of others, among other characteristics. The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, and desire to become well known, among other attributes. Unfortunately, Dr. Ring and his historic research findings from his 1992 book were largely overlooked or ignored by the field of ufology and alien abduction researchers.

Given this context, FREE utilized many of the same questions posed by Ring in his 1992 seminal research study. FREE's findings confirmed all of his study results of CEs with UAP and NHI. More specifically, approximately 71-85% (depending on the question asked) of the individuals in both his UAP abduction and NDE contact groups underwent profound positive psychological transformations. In the FREE study, a large majority (71-85%, depending on the question asked) of the participants also had similar positive transformations as in Ring's study, noted prior. These findings will be discussed in more detail later in this chapter.

Another of Ring's findings, similar to an earlier study of 225 individuals encountering UAPs (Parnell and Sprinkle, 1990), was that he did not see any evidence of psychopathology in either the UAP contact or NDE groups. The collective evidence led Ring (1992) to conclude that encounters with UAPs, having an NDE and other "mystical and visionary states may be understood as helping to develop our latent capacities for imaginal perception," which he likened to the "*shamanizing of humanity*." Harvard psychiatrist John Mack, who worked with approximately 200 individuals who claimed a UAP CE with NHI, concluded that the beings "*are forcing us to appreciate that cosmic realities exist beyond the three-dimensional universe that has bounded our earthly existence*" (Mack 2000). The over 40 years of research and publications of retired Emeritus Professor of Clinical Counseling and FREE Board of Director, Dr. Leo Sprinkle, also shared the opinions of Dr. Kenneth Ring and Dr. John Mack and not those of Jacobs and Hopkins (Sprinkle 1999). Dr. Sprinkle was, in fact, the first academic to undertake academic research and publications on the UAP related Contact Experiencers, having begun his research in the early 1960s. It should also be noted that Ring, Mack, and Sprinkle were all Ph.D. academics in the field of Psychology and Psychiatry.

There exists an intense desire on the part of thousands, if not millions, worldwide who have reportedly interacted with NHI associated with a UAP to know whether or not some UAPs are real physical craft under intelligent control from an advanced NHI from another solar system or even other dimensional realities. If this is the case, it is tempting to speculate that the potential knowledge gained from these interactions, if proven valid, would have profound implications for science, society, our understanding of the universe, and possibly even reality itself. Indeed, Kenneth Ring (1992) in his last chapter cites several authors, including Jacques Vallee, Michael Grosso, and Carl Raschke, who support his belief that UAP sightings and related CEs are intended to serve as "*agents of cultural deconstruction*," to change our culture and belief systems and make us more open to alternative ways of thinking about reality. Such

potential outcomes may be revealed by studying not only the physical characteristics of UAP sightings and phenomena, but more importantly, by investigating the essence of the CE as reported by those who claim to closely interact with the phenomenon. This form of interaction, which leading UAP researcher and astronomer J. A. Hynek (1972) classified as a “*close encounter of the fifth kind*,” “A UFO event that involves direct communication” between so-called “aliens,” or NHI, and humans, represents a form of CE reported by thousands of subjects in the FREE Experiencer Research Study addressed in this chapter.

The so-called “alien abduction” narratives have inspired much theoretical speculation, but academic research in the form of comprehensive academic statistical studies on this topic have been scarce outside of the FREE Experiencer Research Study. Interestingly, interactions reported with NHI have been described in various contexts throughout history (e.g., people from the heavens or stars, often called gods, angels or spirits), and there exist parallels to such events as described within folklore, religion and anthropology. Similarities between the UAP CE, shamanic journeys, and stories of fairies also suggest that modern accounts of interaction with NHI may be related to the history of such unexplainable encounters. John Keel (2013), was one of the first to recognize this, and there are others, including Jacques Vallee (1977), Brad Steiger (1999), and Jon Klimo (2014), who have indicated the parallels between modern UAP reports of the AAP and the ancient traditions. Even astronomer Carl Sagan (1963) theorized that such stories of contact which are common throughout history share remarkable similarities with the “alien abduction experience.”

1.b Reality and Importance of Scientific Research of this Phenomenon

The UAP is grounded in personal human experiences deemed extraordinary by witnesses themselves. Historically, several academics took the study of UAPs seriously and regularly engaged with ufologists, including astronomers and astrophysicists William Hartmann, J. Allen Hynek, Donald Menzel, Carl Sagan, Rudy Schild, and William Powers, physicists James McDonald, Peter Sturrock, Claude Swanson, Russell Targ and Eric Davis, engineers Hal Puthoff and Edgar Mitchell, computer scientist Jacques Vallee, psychologists Carl Jung, David Saunders, Jon Klimo, Dean Radin and Leo Sprinkle, sociologist Ron Westrum, and Harvard psychiatrist John Mack. Among these, and many other academics, however, opinions about the UAP phenomenon differed sharply. McDonald, for instance, firmly believed evidence pointed to the extraterrestrial origins of UAPs. Hynek considered that UAPs

warranted serious scientific investigation, but questioned alien abductions. Vallee emphasized the psycho-social dimensions of UAP sightings, while Sagan considered “alien” visitation improbable, but communication with extraterrestrials within the range of possibility.

The absence of irrefutable evidence to support the concept that alien UAP physical crafts have visited Earth also applies to the UAP CE with NHI. The “alien abduction” narrative has been presented by Hopkins (1981, 1987, 1992); Mack (1999); Jacobs (1992, 1998, 2000); and Marden & Stoner (2012). This anecdotal evidence, derived primarily from hypnotic regressions, concomitant with the controversial physiological effects that may accompany the AAP like scars and implants, provides the primary evidence to support the validity of abduction related UAP CE with NHI beings. Researchers also report that “alien abductions” occur in different members of the same families at different stages of their lives. However, because the general scientific community and many parapsychological researchers question the hypothesis that “Extraterrestrial” UAP physical crafts have visited Earth, this line of reasoning also applies to the UAP CE with NHI. By almost all in the scientific community and many in the field of parapsychology, the UAP phenomenon is viewed as highly unlikely and the UAP CE with NHI, by default, is also considered a remote possibility and has been treated as a taboo topic among many in these fields. This opinion is based, in large part, on the lack of any comprehensive academic research study on UAP related CE with NHI, and the absence of compelling physical evidence to validate that UAPs are “real.” The validity of the CE is also dismissed on the basis of explanations, which include biased or inaccurate memory, unreliable perception, social pressures motivating lies, false-memory syndrome, sleep paralysis, psychological disorders, psycho-cultural factors, and/or hypnotists influencing highly suggestible witnesses, among others (Marden, 2017).

Thousands of books have been written on the subject of UAP, recounting many thousands of CER anecdotes. In addition, numerous websites like the National UFO Reporting Center and MUFON annually collect thousands of reported UAP sightings and encounters. Ever since the noted incident of a reported “crashed flying saucer” in Roswell, New Mexico in 1947, we have debated the meaning of extraordinary anecdotal evidence associated with the UAP. That is, are strange lights unknown physical craft operated by NHI beings, are they advanced military technology, or are they, as Dr. Jacques Valle once stated, “*something even more interesting?*” Are these crafts controlled by a physical NHI being from another star system or galaxy, otherwise commonly known as an “Extraterrestrial,” or are they “*something even more interesting,*”

or even from another dimension? Is the UAP a self-creation from the human mind or Carl Jung's "Collective Unconscious," or is this phenomenon a fabrication of a "Simulated Reality," a concept that is being proposed by many academic Ph.D. physicists? These are just some of many possibilities that are currently being discussed.

Do compelling witness testimonies and other forms of UAP evidence, as bizarre as it may appear, suggest that the phenomenon is an important concern serious enough to warrant greater consideration by the scientific, parapsychological and political community? Not only is the UAP phenomena ridiculed by the scientific and political community, even the "Parapsychology" community has shown an historical disdain for this topic, and many openly ridicule incorporating the UAP phenomena as part of parapsychology. It should be noted that this was not the position of the late Dr. Edgar Mitchell. A rationale to justify heightened concern and organized effort to rigorously study the UAP phenomenon includes the following: 1) the similarity of UAP experiences by thousands of credible witnesses worldwide, which may include interactions with NHI; 2) simultaneous radar and visual sightings; 3) multiple witness sightings; 4) declassified government/military UAP documents; 5) inexplicable aerial maneuvers witnessed by thousands; 6) compelling testimony from commercial and military pilots and astronaut testimony of UAP encounters; and 7) reported activation and deactivation of nuclear missiles at missile sites in the U.S. and Russia, among many others.

Finally, as will be presented later in this paper, the UAP experience is primarily a "paranormal" anomalous phenomenon even though, as Dr. J. Allen Hyneck and Dr. Jacques Valle acknowledge, the UAP phenomenon is both a physical and "psychic" phenomenon. All of the topics currently being studied by the field of parapsychology are also being experienced by the UAP contact experiencers (OBEs, NDEs, Energy Healing, and all of the PSI phenomena currently studied in parapsychology). Thus, why shun and disdain the UAP contact phenomenon from the field of parapsychology? Instead, research on the UAP contact phenomenon should be embraced, just like the position of FREE co-founders Dr. Edgar Mitchell, Dr. Rudy Schild and FREE research chair Dr. Jon Klimo, as the possible solution, or key, that will unlock the door to understanding parapsychology.

While being primarily shunned by the field of parapsychology, Dr. J. Allen Hyneck, a professor of astronomy at Ohio State and Northwestern University, embraced this topic. During the 1950s and 1960s, Dr. Hyneck was a consultant to the US Air Force *Project Blue Book* (1969), which compiled and analyzed over

12,000 UAP reports and concluded most were natural phenomena or aircraft, but a small percentage (~5%) were classified as “unexplained.” While only a very small percentage cannot be reliably identified as “known” objects, the key question is whether or not the collective evidence of the unexplained UAP represents a physical craft controlled by NHI. Nevertheless, it is the military UAP encounters, (Rendlesham (1980), Malmstrom Air Force Base (1967), and AATIP (2017), etc.) that are most convincing as to the reality of the phenomenon, due to the high credibility of military witnesses such as those revealed in the testimony at The Disclosure Project (2001), The Citizens Hearing on Disclosure (2013), and related government documentation. Testimony provided by those engaged in UAP research, those who had direct UAP encounters, and by those involved with government or military related UAP incidents, lend support to the possibility that at least some UAPs are intelligently-controlled physical objects. Nevertheless, the findings from our research study also confirm the “paranormal” aspects of this phenomenon.

As Dr. Edgar Mitchell stated in his seminal but rarely quoted 1974 book:

“Although some research people claim connections between UFO phenomena and the psychic event, the correlations are not sufficiently established to warrant treatment in this volume [his 1974 book]. These omissions are not an oversight, rather, they are due to a paucity of solid research material. That paucity, in turn, is caused primarily by the lack of funding and research support from which this field has generally suffered...”¹⁰

Before our FREE Experiencer Research Study, there were only a few limited research studies on UAP related CE with NHI. Our comprehensive multi-language academic research study has provided research findings to help answer many questions in this field. However, given our limited understanding of this extremely complex phenomenon, even just a small hint of what is going on would suffice for now until we initiate, if ever, a well-funded multi-disciplinary academic scientific study to better understand what Hynek (1978) believes to be “*a phenomenon so strange and foreign to our daily terrestrial mode of thought.*” What is more important than the UAP itself, however, is our interaction with NHI, and the possibility of cultural, psychological, and spiritual/consciousness changes reported in CErS. This consideration serves as

¹⁰ Edgar Mitchell, *Preface to Psychic Exploration: A Challenge for Science*, ed. John White (New York: G.P. Putnam’s Sons, 1974)

the primary focus of the FREE Experiencer Research Study addressed in this chapter.

II. THE FREE EXPERIENCER RESEARCH STUDY

II.a. Objective of Research

The FREE Experiencer Research Study began in August of 2013 under the guidance of FREE's four co-founders (Dr. Edgar Mitchell, Dr. Rudy Schild, Mary Rodwell, and Reinerio Hernandez) and represents the first comprehensive multi-language academic quantitative and qualitative research investigation on individuals from over 100 countries who have reported to have had various forms of CEs with NHI associated, with or without a UAP. The vast majority of these individuals, however, have both seen a UAP and have had perceived contact with NHI. The FREE organization hopes that our academic research study may provide the necessary foundational data on this aspect of the phenomenon that was clearly lacking previous to our study. We also hope that our research findings may serve to facilitate collegial discussion of varying viewpoints and to stimulate future research to help better understand the UAP and associated reports of CEs with NHI.

II.b. Research Study Methodology

FREE initially assembled a Research Committee comprised of 4 retired Ph.D. academic professors and approximately 15 other researchers who developed the methodology for our research study. The original co-chairs of the FREE Research Committee were Dr. Jon Klimo and Reinerio Hernandez. As previously stated, the study paradigm incorporated two comprehensive quantitative survey instruments totaling 551 questions and a qualitative survey instrument comprised of written responses to 70 open-ended questions, taken by subjects from over 100 countries via the online survey program, Survey Monkey. The Phase 1 and 2 quantitative questions were divided into the following categories:

- Demographic Information (Age, Gender, Occupation, State and Country, Race, Ethnicity);
- CE without seeing an NHI via Telepathic Communications;
- Physical CE on Earth;

- Physical CE on a perceived UAP craft;
- Physical CE on another 3D reality (another planet, underground, another physical reality);
- CE, both physical and non-physical, in a perceived non 3D “Matrix” reality;
- Psychic or Para-psychological CE;
- Nature of the NHI;
- Information received from the NHI;
- Physical CE with an NHI;
- Childhood CE Inventory;
- Psycho-Physical Change Inventory;
- Life Changes Inventory;
- Religious Beliefs Inventory;
- Opinion Inventory;
- Overall Attitudinal & Evaluation Response, and;
- Summary Beliefs of initial and last few CEs.

The quantitative survey was divided into two phases (Phase 1, N=3,256 and Phase 2, N=1,919). The analysis of responses obtained in Phase 1 helped to inform additional questions for the Phase 2 survey. All subjects who participated in Phase 2 completed Phase 1. There is also a Phase 3, our qualitative survey instrument, which is comprised of written responses to 70 open-ended questions and 94 additional quantitative questions administered to those who completed both Phase 1 and 2. Dr. Jon Klimo provides an analysis of the Phase 3 responses in a separate chapter to this book. In total, 705 questions were asked in our 3 surveys.

All subjects provided consent to participate in this study and all responses were completely anonymous except for the participant’s email addresses. Consequently, FREE does not know the names, dates of birth, addresses, or any other personal identifying information of the survey participants. Phase 1 can be completed in 45-60 minutes, Phase 2 can be completed in approximately 3-4 hours, and Phase 3, if completed in its entirety, may take a few days to finish.

The participants were instructed to respond to our surveys based solely on conscious explicit memories and not based upon hypnotic regressions, lucid dreams, channeling, or other forms of memory recollection. FREE is also conducting our surveys in multiple languages, but this article only discusses our English language survey. In addition, this interim analysis of the survey responses (N=3,256) represent the outcomes of our on-going study as of April 10, 2017 (this was the cut-off date for the analysis of our data). As of the date of this chapter's completion, June 2018, more than 4,200 subjects have responded to our Phase 1 English language survey. Finally, procedures and analyses intended to account for possible sources of survey response bias or sampling error for this survey are discussed more fully at the end of this chapter and in an academic peer-reviewed journal article to be published in the *Journal of Scientific Exploration* (Hernandez, Davis, Scalpone, and Schild, 2018, in press).

II.c. Research Study Publicity.

The very few previous qualitative and statistical research studies in this field have focused solely on self-described “abductees” that were previously identified by ufology organizations and abduction researchers. There was little to no publicity to undertake these limited surveys outside of ufology organizations or abduction researchers. In contrast, our FREE research study sought out diverse possible candidates on a worldwide basis by circulating information about FREE's research study to a wide range of organizations, individuals, and media sites. The following is just a small sample of how far and diversely we publicized our research study:

- we sent emails to more than 2,500 individuals and organizations who previously self-registered with our FREE website and email address from the FREE Board of Directors and Advisors;
- starting in September of 2014, the date that we started to publicize our FREE research study, we posted our survey invitation announcement on a weekly basis to over 500 Facebook sites focusing on many diverse fields: ufology, MUFON groups, abductions, paranormal, parapsychology, exopolitics, consciousness studies, ETs/aliens, hybrids, ancient aliens, new age, CE5, and spirituality, and many other similar Facebook groups and sites;

- emails to all of the state and international directors and administrators of MUFON, a list containing approximately 150 MUFON names and emails obtained from their website;
- emails to all of the top researchers, authors and organizations as previously mentioned in the Facebook publicity;
- various members from FREE’s Board of Directors also gave over 100 radio interviews over the first two years of our survey and informed the audience about our research study.

In summary, no one has attempted such a diverse public dissemination in an attempt to recruit a large population database of CErS for an academic research study in this field. Unlike all of the small previous research studies, who focused solely on self-selected “abductees” and who undertook little to no publicity, our public outreach was concentrated on a worldwide expanse, focusing on as many individuals, organizations, researchers, authors, radio stations and websites that might have knowledge of potential UAP CE with NHI—those that have had "abductions" and those that have not.

II.d. The Psychology of the UAP Contact Experiencer

All subjects in the FREE study indicated that they had “*never been diagnosed with a mental illness by a licensed mental health professional.*” The application of a standardized psychological test to thousands of survey participants, however, could not be applied due to the significant time and cost involved and because of the anonymity of our surveys. Consequently, the lack of an objective evaluation of the psychological/personality state of the sample population is an acknowledged confounding variable of this study. Despite this limitation, evidence from prior CE psychological profile studies conducted by Dr. Leo Sprinkle, Emeritus Professor of Counseling Services at the University of Wyoming, Dr. Kenneth Ring, University of Connecticut Professor of Psychology and Dr. John Mack, Harvard University Professor of Psychiatry, has shown that the personality characteristics of those who report having been “abducted” may not be different from the general population (Parnell & Sprinkle, 1990; Mack, 2000; Ring, 1992).

As previously stated, almost all of the few research studies in this field have focused solely on “abductees” and the Alien Abduction Phenomena (AAP) and not on the broader category of UAP related CErS with NHI. In these few abduction studies, several researchers have emphasized that since abductees “do

not suffer from psychopathology,” there is no a priori reason to reject their reports because their personality characteristics make them less reliable than other reporters of phenomena (Parnell & Sprinkle, 1990; Appelle, 1995; Mack, McLeod & Corbisier, 1995; Mack, 1999). More specifically, Mack, McLeod & Corbisier (1995) concluded that neuro-physiological explanations such as sleep paralysis and temporal lobe epilepsy, proposed as a basis for the AAP, have *“either failed to find such pathology among abduction experiencers or have chosen to overlook important aspects of the phenomenon.”* Mack also concluded that *“the majority of abductees do not appear to be deluded, confabulating, lying, self-dramatizing, or suffering from a clear mental illness.”* In contrast, the general scientific community, which is unable to explain the unusual consistencies of this phenomenon, dismiss it on the basis of psychological explanations such as biased or inaccurate memory, unreliable perception, social pressures motivating lies, and hypnotists influencing highly suggestible witnesses (Forrest, 2008; French 2008; Newman and Baumeister 1996). In fact, Kathleen Marden (2017), one of the pioneer researchers in this field, concluded that *“fantasy prone persons with thin boundaries, individuals who experience dissociative states high on the multiple personality disorder scale, and those who experience certain sleep anomalies (narcolepsy), might believe they have been abducted by aliens, when they have not.”*

This conflicting evidence makes it difficult to adequately explain the role of the “abductee’s” psychological state in their report of a CE. It seems highly unlikely, however, that the vast majority of subjects in our study suffer from a mental illness which would contribute to their reported CE. Nevertheless, the evidence that abductees are not different from the general population in terms of psychopathology does not exclude the possibility that a certain percentage of our subject population may have, for whatever reason(s) (e.g. false memory, hoax, and/or psychological disorder, etc.), provided inaccurate information in their survey responses. Despite this chance, the large FREE study subject population (N=3,256) from over 100 countries should mitigate any significant contribution of this questionable population on the overall results reported in this study. Added support for this position is represented by the finding that the vast majority (71-85%, depending on the question asked) have had “positive” behavioral outcomes resulting from their CE. In other words, this favorable outcome is not consistent with many symptoms typically associated with common psychological disorders (e.g. fantasy prone personality, dissociative states or dissociative identity disorder, boundary deficit disorder, delusional disorder, and schizophrenia). Ideally, future research should identify

predisposing, consequent and/or resultant personality attributes of CErS of this kind.

II.e. Study Population Demographics

The findings presented in this study argue against the notion that the CE represents some kind of aberrant incident that has simply been filtered through cultural myths, since it is unlikely that the cultures, myths, and memes would be so consistent across the countries and ethnic/racial backgrounds represented in the survey results. The results presented, for example, indicate that when sample sizes are sufficiently large for reliable reporting, they tend to be consistent across national and racial/ethnic boundaries for the following survey items: 1) The features associated with sighting a UAP craft; 2) Conscious recollection of being on board a UAP craft; 3) The types of NHI beings encountered; 4) The types of paranormal phenomena experienced; 5) The frequency of reported encounters with NHI; and 6) The positivity of impact of CE upon respondents, among others.

The comparison of Phase 1 (N=3,256) and Phase 2 (N=1,919) by age and gender indicated that the samples were very similar; 57% were female and 43% male; the majority of subjects (56%) were between the ages of 45-64 years; and the mean age of the subjects at the time of the study was 49.5 years (S.D.=13.6, range 18-86 years). The racial and ethnic breakdown of the study population indicated that 71% were White/ Caucasian with less than 5% constituting each of the other population categories. The results, therefore, might not necessarily be generalizable to the population distribution for African American, Hispanic, or Asian populations of CErS in the four major English-speaking countries of the United States, Canada, United Kingdom, and Australia.

II.f. Consistency of CEr Response by Country of Residence

Many might question the accuracy of our data and our research methodology. One method for testing the validity of our study is to determine whether the thousands of responses we have received from more than 100 countries are consistent responses and whether there are no major variations of the data across different geographic groups. More specifically, an analysis of CErS by country of origin showed remarkable consistency across several topic areas and associated sub-questions, as shown in Table 1 (Experience of

Intelligently Controlled Craft – Not Manmade), and Table 2 (Anomalous Experiences in the Home).

The majority of subjects were from the U.S (64.1%; N=2,088), Canada (8.4%; N=273), Australia (8.3%; N=271), and the United Kingdom (7.2%; N=235). These four countries comprised more than 88% of the respondent sample. As Table 1 indicates, within these four countries with the largest sample sizes, approximately two-thirds (62-73%) reported seeing an intelligently controlled craft, and of this group, 44-52% reported that it hovered (44-52%), made impossible maneuvers (30-39%), and disappeared quickly (33-42%). Additionally, more than a third (36-47%) were reportedly seen by multiple observers of assumed non-manmade craft in these four countries. Moreover, of the 2,217 subjects who responded “yes” to the question: “Have you seen an intelligently controlled craft in the sky or on the ground?” the most common UAP shape reported was circular (70%), followed by triangle (36%), oval (34%), cylindrical/cigar (28%), and cloud-like (22%).

TABLE 1

The percent responding “Yes” to seeing an intelligently controlled craft (“not man-made”) reported by subject country of origin

	Saw intelligently controlled craft	Did it Stay still or hover?	Did it Make impossible maneuvers?	Did it disappear quickly?	None of the above	Multiple Witnesses?	Number in Country
United States	73%	52%	39%	42%	9%	47%	2088
Canada	62%	44%	32%	33%	11%	36%	273
Australia	68%	45%	38%	42%	5%	41%	271
United Kingdom	65%	46%	30%	35%	9%	38%	235
New Zealand	70%	47%	27%	47%	10%	20%	30
Germany	40%	16%	4%	8%	16%	24%	25
Ireland	68%	23%	18%	23%	32%	41%	22
Denmark	69%	38%	50%	44%	13%	56%	16
Mexico	75%	44%	38%	38%	6%	69%	16
Netherlands	75%	63%	31%	44%	0%	38%	16

Other countries	57%	37%	30%	33%	11%	36%	264
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TABLE 2

**Anomalous experiences reported by subject’s country of origin
(Percent reporting “Yes”)**

	Do watches malfunction or stop when you wear them?	Have electrical appliances, such as computers, malfunctioned around you?	Have You experienced any “missing time?”	Were you fully awake and found yourself in a new location?	Have you seen strange lights in your home with no known source?
United States	73%	52%	39%	42%	47%
Canada	62%	44%	32%	33%	36%
Australia	68%	45%	38%	42%	41%
United Kingdom	65%	46%	30%	35%	38%
New Zealand	70%	47%	27%	47%	20%
Germany	40%	16%	4%	8%	24%
Ireland	68%	23%	18%	23%	41%
Denmark	69%	38%	50%	44%	56%
Mexico	75%	44%	38%	38%	69%
Netherlands	75%	63%	31%	44%	38%
Other countries	57%	37%	30%	33%	36%

When we reviewed the data from Table 2, which lists a selected sample of various anomalous experiences reported by subject’s country of origin, again, the data responses to the four major geographic groupings (US, Canada, United Kingdom, and Australia) are all are very consistent and the data does not fluctuate greatly. For the question, “Do watches malfunction or stop when you wear them?” the responses for these 4 countries vary from 62-73%. For the question, “Have electrical appliances, such as computers malfunctioned around you?” the response for these 4 countries vary from 44-52%. For the question, “Have you experienced any “missing time?” the responses varied from 32-39%. For the question, “Have you seen strange lights in your home with no known source?” the responses varied from 26-47% for these 4 major countries.

Table 3 indicates that slightly over half (53-61% of N=2,430) of the subjects from the four largest country samples believe they observed an NHI being. Approximately one-fourth were “not sure” and less than 15-17% did not observe an NHI being. Thus, across all of these 4 major geographic areas, the responses remained consistent, which leads one to conclude that there is consistency in the sample pool and would tend to validate the research methodology publicity that was used to solicit respondents for the research study.

TABLE 3

A breakdown of subject’s country of origin response to the question: “Do you believe you have observed a non-human intelligent entity?”

COUNTRY	YES	NO	NOT SURE
United States	57%	17%	26%
Canada	53%	17%	30%
Australia	61%	17%	22%
United Kingdom	59%	27%	14%
New Zealand	54%	25%	21%
Germany	67%	0%	33%
Ireland	36%	36%	29%
Denmark	62%	15%	23%
Mexico	38%	23%	38%
Netherlands	36%	50%	14%
Other countries	54%	17%	29%

II.g. Visual Sightings of UAP by Survey Respondents

TABLE 4
UAP SIGHTINGS DATA FROM PHASE 1

Have you seen an intelligently controlled craft in the sky or on the ground that was not man-made?	Yes: 2,217 Respondents	77.4%
Did other Witnesses also see the UAP Craft?	Yes: 1,399 Respondents	62%
Did it stay still or hover?	Yes: 1,556 Respondents	68%
Did it make impossible maneuvers?	Yes: 1,168 Respondents	51%
Did it disappear quickly?	Yes: 1,273 Respondents	57%

Table 4 illustrates the visual sightings of UAP by respondents (N=2,217) from the Phase 1 survey. The validity of these sightings was reinforced by the finding that 62% (N=1,399) of the subjects reported that the UAP sighting was seen by one or more witnesses. The maneuverability of the UAP was also consistent with typical reported observations: hovered (68%); made impossible maneuvers (51%); and disappeared quickly (57%).

II.h. Types of UAP Contact Modalities

II.h.1. Introduction

The academic professors and researchers on FREE’s Board of Directors and our Research Committee understood that UAP related contact with NHI was much more diverse than merely physical abductions and physical contact. The FREE researchers understood that individuals reported contact experiences in various 3D realities—on Earth, on another perceived physical reality, underground, under the oceans, as well as on what was perceived to be a physical UAP craft. We also acknowledged that individuals claimed to have had contact with UAP related NHI in a perceived non-3D reality—some individuals described the experience as being in a Matrix-like reality, in a non-physical multi-dimensional reality, or a reality where you believed you were in the middle

of space with no physical boundaries. Finally, many individuals described having many years of contact with NHI via telepathic communications. The vast majority of those that had telepathic contact also had a physical contact with a UAP related NHI. We asked numerous questions associated with all of these types of UAP related CEs with NHI.

II.h.2. Physical Interactions with NHI on Earth or in a 3D reality that was not on board a UAP craft

The most common form of UAP related interaction with NHI is a direct physical CE with NHI. We asked a question in our Phase 1 survey: **“Do you believe you have observed a physical NHI being?”** 1,534 individuals from our Phase 1 survey stated that they have seen a physical NHI, and 708 individuals stated that they were not sure during this sighting.

For those that answered “Yes,” we then asked, “Can you describe what group of NHI you have observed?”, “How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure?” Table 5 below illustrates the responses to these two questions. We grouped the responses into 3 categories: Positive, Negative or Neutral. The “Equally Positive and Negative,” the “Neutral,” and the “I am Not Sure” responses comprised the “Neutral” category.

TABLE 5

The Types of Non-Human Intelligent Beings Encountered and Response to the Question “How would you describe your experiences with these entities?”

Type of Beings	Percent Type of Being Seen	Total Number of Beings Seen	Percent Positive Experience	Percent Negative Experience	Percent Neutral Experience
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%

Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

There are several very important findings revealed from Table 5. The positive, negative or neutral nature of the contact experience for each type of being will be discussed in a latter section of this article. The focus of this section will be on the type of being seen. There is the perception in mainstream media that the overwhelming type of “aliens” that are being seen via UAP related CEs is the Small Grey. Table 5 indicates that the Small Greys appear to represent just one of many types of different beings that are reported. A Small Grey is generally described as 3-4 feet tall, with a very large head and large wrap-around eyes, having long slender arms, long thin fingers, a slender thin body, thin spindly legs, a slit for their mouth, two small holes for their nostrils, and ears, and are grey color in appearance. These Small Greys were actually the third most frequently reported type of NHI beings seen in our survey. In fact, an Energy Being was the type most often seen by 55% of all respondents. It is important to note that we did not define what an “Energy Being” is. Yet another important finding is that right behind the Energy Being, the second most common type of being seen was the Human-looking Being at 52%.

Finally, Table 5, for the first time, is able to quantify the various types and percentages of NHI seen by CEs. It is important to note, however, that all of these types of categories did not have a detailed physical description for each type of NHI being. For example, in our Phase 3 qualitative survey, numerous variations of these beings were described. The Small Grey, for example, was described as wearing a uniform and some had other types of clothing, although the majority were described as not being clothed. Some were described as having a white skin color and others having different shades of grey for skin color. Some even described the Short Greys as wearing a monk’s robe, while others say they wore a Roman tunic. The same can be said for the descriptions of the Energy Beings and Human-looking Beings. Some described the Human-looking Being as a normal human-looking person. Others described it as having a shaved head. Some described it as having specific ethnic/racial features (Asian-looking, African-looking, etc.). Many described the being as having blue eyes and long silver/blond hair, about 7 feet tall, and wearing a skin-tight blue uniform (often described as a “Pleiadian”). Many others, especially CEs from Latin America,

describe the being as much taller than a human, with some described as 15-20 feet tall. The same differences in the physical description of these beings were also prevalent for all of the other categories in our survey. It appears that these UAP CEs are describing a multitude of different-looking NHI even within the same type of category.

II.h.3 Contact with NHI in a perceived UAP Craft

A total of 708 individuals responded that “*they have had contact with an ET (NHI) on a UAP craft.*” Once again, please recall that we asked the respondents to answer the questions based solely on conscious explicit memories and not hypnotic regressions, lucid dreams, channeling, or other forms of memory recollections. Many saw different beings in one or more UAP craft experiences.

TABLE 6

The Types of Non-Human Intelligent Beings Encountered on a UAP “Craft”

Type of Beings	Percentage of Type of Being Seen
Human Looking	48%
Short Grey (3-4 ft)	45%
Tall Grey (5-9 ft)	33%
Other Type	30%
Hybrid	20%
Insectoid/Mantid	13%
Reptilian	13%
Spirit/Ghost Form	10%
Large Animal Type	5%
Small Animal Type	3%

The following are details of these on board UAP craft experiences reported by CERS:

- The type of NHI being most often seen on a UAP craft is the Human-looking Being
- 75% said they saw more than 3 NHI beings on the craft;
- 51% have been on board a craft more than 4 times;
- 48% stated that the craft “was alive”—the craft was a living entity;
- 44% know why they were taken aboard the craft;
- 41% stated they have been on a craft as a child;
- 34% consciously recall lying on a table and being medically examined by an NHI;
- 32% were allowed to roam the craft without supervision;
- 29% were taken on a “tour” of the craft;
- 24% stated they have operated a craft;
- 20% consciously recall receiving an operation by an NHI;
- 19% said they were shown what “powers” a craft; and
- 19% recall seeing other humans on the craft.

An interesting revelation from Table 6 is that the most common NHI seen aboard a UAP craft is actually a Human-looking NHI and not a Small Grey. The Human-looking being was seen by 48% of CERS and the Small Greys were seen by 45%. We were also told by almost 50% of the respondents to our survey, and the details were presented in our qualitative instrument, Phase 3, that the UAP craft was not only a craft but was also a “living entity”—they stated that the UAP “was alive.” A possible explanation of how the craft is operated, as revealed in the detailed responses to our Phase 3 survey questions, is that many stated that the craft is actually operated by the mind, or consciousness, of the NHI operating the craft. In fact, one out of four individuals have stated that they were allowed to operate the craft. Either before or after they got “behind the wheel” of the craft, almost one third of these individuals were given a “tour” of the craft, while almost 32% were actually allowed to roam the craft without supervision.

The stereotype of an on-board UAP craft experience is typically associated with a forced abduction where the “victim” is forcibly being held down on a flat table while a sinister-looking Small Grey is conducting a medical inspection on the defenseless human. While these stories were reported in our surveys, and we will be discussing these types of physical encounters later in this chapter, there is also another side to these on-board UAP craft experiences. 32% of these individuals were allowed to roam the craft without supervision. In addition, 29% of these individuals were taken on a “tour” of the craft. What is also remarkable is that 24% of these individuals stated they have operated a craft. The detailed discussions of how the craft is operated in our Phase 3 survey is quite remarkable in the consistency and similarity of their details.

II.h.4. Contact with NHI in a Matrix/Other Dimensional Reality

We also asked the question, “*Did you ever have contact with NHI, but you were not in a 3D dimensional reality, i.e. you were not in a perceived physical location such as on earth, on a planet, on a ship, etc., but instead, you perceived yourself in a ‘MATRIX’ type of reality (a reality with no boundaries, similar like you are in the middle of outer space)?*” Of the 1,500 individuals who answered this question, 749 agreed they have had a CE with an NHI in a Matrix-like Reality (MR).

Unlike the stereotype associated with mainstream ufology and alien abduction researchers, that all types of contact with UAP related NHI must be associated with a craft or with a forced “abduction,” in fact, more individuals have been taken and relocated to a Matrix-like Reality where they then interact with NHI (N=749) than individuals that have been taken to a UAP “craft” (N=708) or even individuals who stated that they have been “abducted” (N=489). Mainstream ufology and alien abduction researchers have rarely discussed the phenomena of UAP related contact with NHI in an MR. What we discovered is that hundreds of individuals have seen UAPs, have also had physical CEs with NHI, and have also had a separate CE in an MR. As previously stated, 749 individuals had CE with NHI in an MR. These experiences are very similar to CE via OBEs, NDEs, and even remote viewing. Hundreds of individuals claim that they have been taken to other realities, or other “dimensions,” where there is no time and space, and where NHI appear to have almost “angelic” abilities. Let’s examine this little-known phenomenon of UAP related CEs in a Matrix-like Reality (MR) a bit further in Tables 7 and 8.

TABLE 7

**The Types of Non-Human Intelligent Beings
Encountered in a “Matrix-like Reality”**

Type of Beings	Percentage Type of Being Seen
Human Looking	45.2%
Other Type	39.4%
Spirit/Ghost Form	36.6%
Short Grey (3-4 ft)	21.1%
Tall Grey (5-9 ft)	15.7%
Hybrid	12.07%
Reptilian	11.6%
Insectoid/Mantid	9.08%
Large Animal Type	6.7%
Small Animal Type	4.4%

Table 7 reveals that more individuals have been taken and relocated to a Matrix-like Reality where they then interact with an NHI being (N=749) than individuals that have contact with NHI in a UAP craft (N=708). In our Phase 3 survey, we learned in the written discussions to the 70 open-ended questions that many individuals had these experiences in multiple ways. One very common scenario is that for many individuals, they describe an NHI appearing in their bedroom or other area of their home. They then state that a “multi-dimensional portal” opened up in their home, usually in a wall. This image is seen as semi-transparent and with multiple colors. The Experiencer suddenly feels like he/she is going through the wall and enters this MR.

Many experiencers, especially those from Latin America, have revealed that when a UAP craft has landed, or a craft is floating above them, that a very large beam of light appears on the ground like a dome. They call this a “Xendra.” Many then receive a telepathic message to enter the Xendra, where they are transported to this MR reality, which appears to be multi-dimensional and where they interact with one or more NHI. As will be discussed further, many individuals appear to lose all sense of both space and time. Many describe being gone for many hours or even days, yet when they appear back through the

Xendra, their friends inform them they were gone for only a few minutes. Many other CErS report that they are taken to a UAP craft and that in the craft, the NHI somehow relocates them to an MR and they experience many of the same experiences as those going into a Xendra. These are just a few of the many ways that individuals have been taken, or transported, to this Matrix-like Reality where they then have contact with the types of NHI listed in Table 7.

Table 8 is a fascinating table because it clearly demonstrates just some of the many similarities between UAP, NDE and OBE CEs with NHI. All three types of CErS (UAP related contact, NDE and OBE experiencers) state that they have been brought to an MR, all three meet NHI, and all communication in this MR is via telepathy, where there is a manipulation of both space and time. During an NDE experience, many CErS are given what is termed a “life review”—the person is shown all the good and bad deeds they have done in their lives, usually with a total distortion of space-time. (Greyson, 2009). A similar type of CE is also given to UAP Contact Experiences. With many hundreds of UAP CErS in our Phase 3 survey, the being shows the CEr visions of the future, usually the ecological destruction of our planet because of human neglect of our environment or nuclear self-destruction. Many are also brought back to a past life, almost always by a Human-looking Being. Again, the CEr believes that he/she is actually in that past life environment which is viewed as if they are in “another dimension,” or in an MR.

TABLE 8

Types of Contact Experiences with Non-Human Intelligent Beings in a “Matrix-Like Reality”

QUESTION	YES	RESPONSE	RESPONSE
Did this ET contact experience happen when you were physically in your body?	61%		
Was your consciousness separated from your body at the time of the ET contact experience?	67%		
While in this "Matrix" like type of reality, were your thoughts sped up?	56.5%	Faster than Usual 29.2%	Incredibly Fast 27.3%
While in this "Matrix" like reality, were your senses more vivid than usual?	75.6%	More Vivid 37.5%	Incredibly More Vivid 38.2%

While in this "Matrix" like type of reality, did you feel separated from your body? For example, I lost awareness of my body, I clearly left my body and existed outside it.	53.3%	Not Sure 26.2%	
While in this "Matrix" like type of reality, did you have a feeling of peace or pleasantness?	73.3%	Relief or Calmness 28.2%	Incredible Peace 45.1%
While in this "Matrix" like type of reality, did you see or feel surrounded by a brilliant light?	52%	Unusually Bright 13.5%	Appeared Mystical 38.5%
While in this "Matrix" like type of reality, did you seem to encounter a mystical being or presence, or hear an unidentifiable voice?	79%	I sensed their presence 37.3%	I actually saw the being(s) 41.7%
While in this "Matrix" like type of reality, did you see deceased or religious spirits?	36.7%	I sensed their presence 13.8%	I actually saw the being(s) 22.9%
While in this "Matrix" type of reality, did scenes from your past come back to you?	26.4%	Yes, many past events 16%	Yes, very fast & uncontrolled 10.4%
While in this "Matrix" like type of reality, did you seem to enter some other, unearthly world?	70%	Unfamiliar & Strange Place 29.7%	Mystical & Unearthly Realm 40.3%
While in this "Matrix" type of reality, did time seem to speed up or slow down?	75.9%	Faster or Slower Than usual 11.4%	Time Stopped or Lost all Meaning 65.6%
While in this "Matrix" like type of reality, did you feel a sense of harmony or unity with the universe?	68.5%	I was no longer in conflict with Nature 13.4%	I felt one with the world 55.1%
While in this "Matrix" type of reality, did you suddenly seem to understand everything?	58.5%	Everything about Myself & Others 19.9%	Everything about The Universe 38.6%
While in this "Matrix" like type of reality, did scenes from the future come to you?	41%	Scenes from my Personal Future 9.8%	Scenes from the World's Future 31.2%
While in this "Matrix" like type of reality, did scenes from the past come to you?	30.7%	Scenes from my Personal Past 19.9%	Scenes from the World's Past 10.8%

While in this "Matrix" like type of Reality, did the reality of this multi-dimensional experience seem real to you?	83.4%	Not Sure 9%	
Do you have any knowledge about an ET Council?	39%		
Were you brought to an ET Council Meeting?	22.1%		
In this "Matrix" reality, did you perceive that Time did not exist?	70.9%		

Of the individuals (N=749) that have been taken and relocated to an MR where they then interact with an NHI, 67% believed that their consciousness was separated from their body at the time of the CE with the NHI. Nevertheless, 61% also described the CE with NHI while they were physically in their body. Many have described an experience, similar to an NDE or OBE, where they entered an unearthly reality (70% of responses) and they were in their body, but their consciousness was non-local; it was totally independent of their brain and their body. Over 75% also stated that the experience was very real, where their “senses became more vivid than usual.” Associated with this vividness was a total distortion of not only space but also time. 76% stated that time seemed to either “speed up or slow down.” Very similar to an NDE life review, and also visions of the future and the past shown to UAP CEs in a craft by an NHI, the MR CER was also shown scenes from the future (58.5%) and scenes from the past (30.7%). Similar to many that are shown ecological messages aboard a UAP craft, 31% were also shown scenes from Earth’s future and 11% were shown scenes from the Earth’s past. Interestingly, in a survey of 20,000 CEs, Steiger (1999) also reported that 37% felt they had encountered a type of “Light Being” similar to an angel or a higher and more evolved intelligence, 67% of these CEs also believed in reincarnation, and 78% believed that they had lived a prior existence on another planet or in another dimension (Raynes, 2004). Finally, similar to so many NDE CEs, 68.5% felt in harmony or unity with the universe during their MR CE with NHI, and 58.5% also seemed to suddenly know everything and then, upon their return, they seemed to have forgotten the majority of this newly found information.

A curious attribute of the CE that defies explanation is the commonly reported distortion of time or an overwhelming feeling of isolation in the CER. Many CEs who have been relocated to other dimensions/realities and have interacted with NHI report being gone for many hours or many days, yet when they were returned, only a few minutes had lapsed. Many have reported similar

time distortions in the presence of a UAP. A large percentage of CEs who were also taken to a UAP craft thought that many hours or days had passed. Again, similar to those that were transported to other perceived realities/dimensions, only a few minutes had passed. However, once the UAP leaves, the unusual feeling seemed to disappear. Thus, the question emerges as to whether or not it is possible that the UAP may be creating a different local state of space-time (subjective or objective) experienced by the participant. If so, this may account for the altered state of consciousness reported by many who interact with a UAP, since normal time-space would end for them as they experience the altered time-space of the UAP. This effect may explain some of the anomalous aspects of the CE reported, such as environmental sound disappearing, feelings of isolation, missing time, electrical interference, and altered perceptions of space and time.

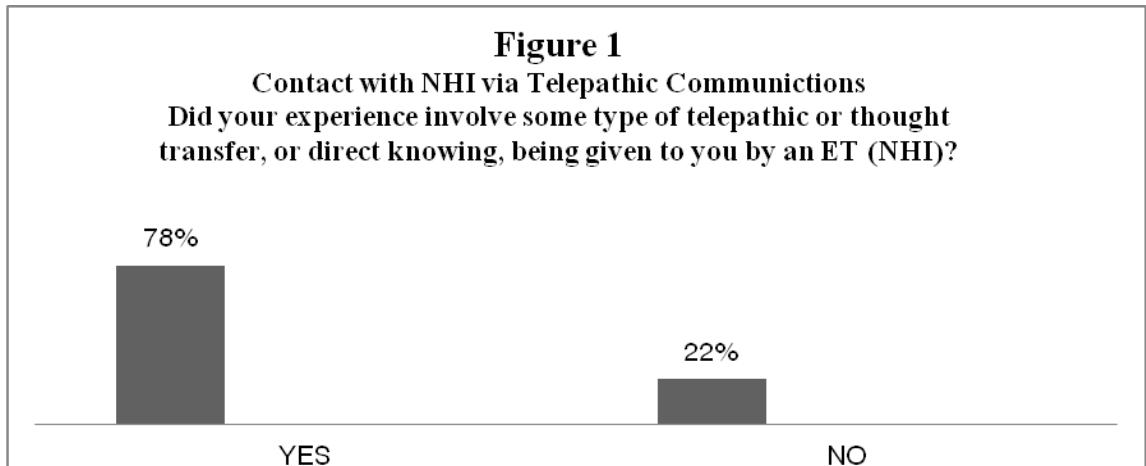
In summary, unlike the stereotype that all types of contact with NHI must be associated with a craft or with a forced “abduction,” the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to an MR, where they then interacted with an NHI being (N=749), than have been taken to a UAP “craft” (N=708), or even individuals that stated that they have been “abducted” (N=489).

III.h.5 Contact with NHI via Telepathic Communications

Yet another way that individuals are having CEs with NHI is via telepathic communications.

This is represented by the finding that 78% of our Phase 2 participants have received “some type of telepathic or thought transference, or direct knowing from NHI” (Figure 1). Many also had telepathic communications with an NHI who was not physically present. We asked the question “**Did you have an encounter with an NHI being but the NHI being was not physically present?**” A very large number of individuals (N=1,235, or 70.4%) of those that answered the question agreed they had communications with an NHI but the NHI was not physically present.

We also asked various other questions regarding non-physical contact and communications with NHI:



- The vast majority, or 46%, has had more than 10 of these types of telepathic contact experiences. 12% have had between 5-10 of these non-physical CEs and 20% had between 3-5 CEs.
- The following are the categories of this telepathic communication:
 - 1) 66% stated that the communication was personally relevant information;
 - 2) 52% of these dealt with spiritual or religious messages;
 - 3) 51% described the information received as philosophical or metaphysical;
 - 4) 46% stated that it was some other type of communication;
 - 5) 34% stated that the information was scientific or technological in nature;
 - 6) 34% stated that the telepathic communication dealt with global or social-political issues.
- What is interesting is that 887 individuals, or 53.4% of the respondents, stated that there was a vision, a video, or a picture associated with the telepathic communication.
- 738 individuals also stated that they heard a buzzing noise during the telepathic communication.

II.i. The Overall Positive Nature of the Contact Experience

One of the most important research findings from our surveys is that the UAP related contact experience with NHI was a highly positive experience. We wanted to explore whether the UAP CER viewed their experiences as “Positive, Negative, or Neutral.” We understand that this was not an easy issue to determine because of so many compounding factors. Therefore, we decided to pose this question in multiple ways; all of the responses we received to all of these questions indicated unequivocally that UAP related contact with NHI was overwhelmingly a positive experience, in regards to the actual contact experience itself, and also, how the CER was transformed by these experiences. Let’s explore these questions and their responses individually.

As previously stated, the most common form of UAP related interaction with NHI is a direct physical CE with NHI. More specifically, 1,534 individuals stated that they have seen a physical NHI. For these 1,534 respondents, we then asked: “*How would you describe your experience? Were these experiences 1) Mainly Positive; 2) Mainly Negative; 3) Equally Positive and Negative; 4) Neutral; 5) I am Not Sure.*” We grouped the responses into 3 categories: Positive, Negative or Neutral. We kept “Mainly Positive and Mainly Negative” as separate responses and grouped the “Neutral,” “I am Not Sure” and “Positive and Negative” responses into one Neutral category. Pie Chart # 1 reveals the fact that only 5% of the respondents viewed their CEs as Mainly Negative. Over 66% viewed their CEs as Mainly Positive and 29% viewed their experiences as Neutral. Later, as we present all of the responses to the various questions to determine if their experiences were indeed “Positive,” “Negative,” or “Neutral,” it will be revealed that in all of the responses to these different questions, the responses were similar; the overwhelming majority of individuals viewed their experiences as positive and not negative.

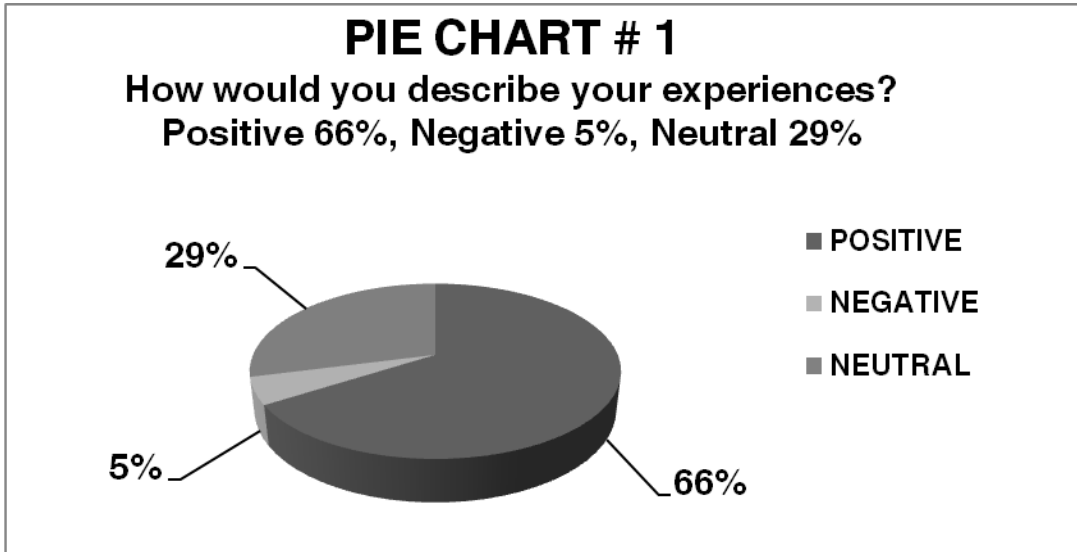


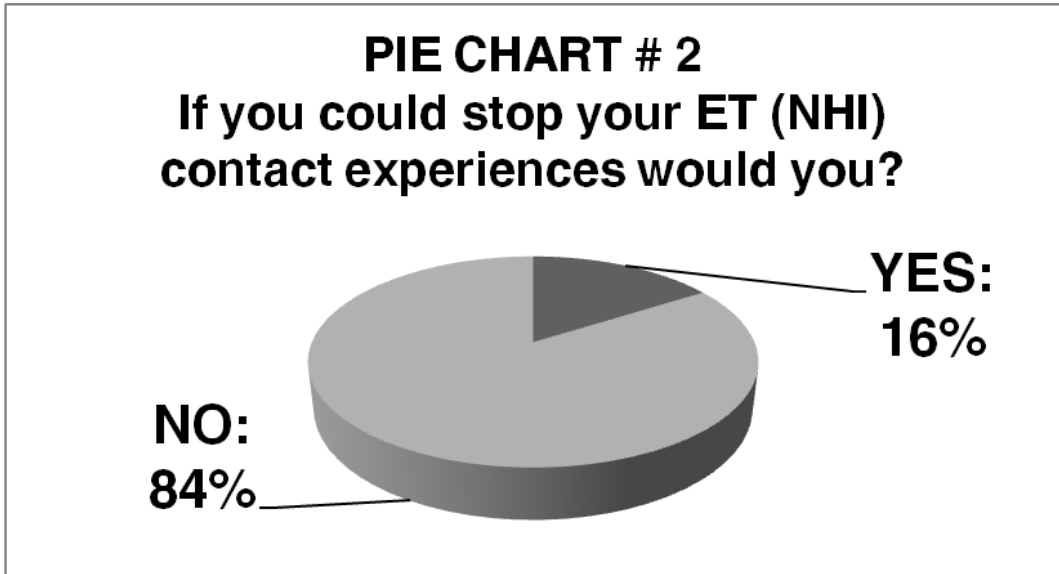
Table 9 illustrates the specific types of NHI encountered and whether the respondent viewed the experience with each NHI as Positive, Negative or Neutral. These results revealed that all of the “Negative” responses for all types of beings were under 12% except for the Reptilian, which was 23%. In our review of our Phase 3 qualitative responses, we learned that the majority of the 23% who stated that their Reptilian experiences were mainly negative, the vast majority stated that they were extremely scared and intimidated because of the Reptilian’s physical appearance—most were described as being 7-8 feet tall, having extremely muscular bodies and weighing approximately 250 to 500 lbs., with webbed hands and feet and having a lizard head and a tail. Anyone that would unexpectedly see such a being would be scared and probably traumatized for the rest of their lives. It was thus surprising that the negative response was only 23%, since one could expect a much higher negative response if one sees such a physically frightening creature unexpectedly in their home. Over time, however, many of these same individuals began having multiple Reptilian experiences and soon learned not to be afraid of these beings because they did not pose them any harm. What was also surprising was the very low “Mainly Negative” rate for both the Small Greys (# 751, 11% mainly negative responses) and the Tall Greys (# 491, 12% mainly negative response). Much of what is being presented in the Internet, on YouTube, and in many ufology conferences does not reflect the data findings collected from so many CEs of both the Small and Tall Greys. In summary, unlike much of what has been presented by the mass media on the nature of these experiences, the overwhelming majority of these CEs with NHI viewed their experiences as either positive or neutral and not negative.

TABLE 9

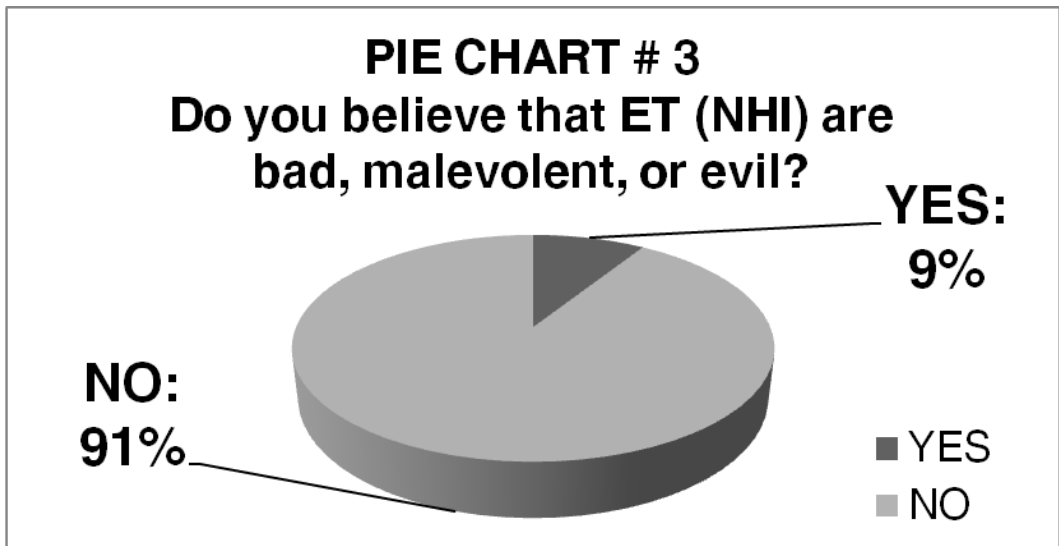
The Types of Non-Human Intelligent Beings Encountered and Response to the Question, “How would you describe your experiences with these entities?”

Type of Beings And Perceived As Positive Negative or Neutral	Percent Type of Being Seen	Number Seen	Percent Positive	Percent Negative	Percent Neutral
Energy Being	55%	812	48%	7%	45%
Human Looking	52%	761	61%	5%	24%
Short Grey (3-4 ft)	51%	751	29%	11%	59%
Spirit/Ghost Form	47%	684	46%	7%	47%
Tall Grey (5-9 ft)	33%	491	32%	12%	56%
Hybrid	26%	387	47%	6%	47%
Reptilian	25%	368	17%	23%	60%
Insectoid/Mantid	21%	309	30%	10%	60%
Small Animal Type	15%	224	37%	6%	57%
Large Animal Type	13%	191	33%	9%	58%

Another question we asked was, “*If you could stop your ET (NHI) Contact Experiences, would you?*” Pie Chart # 2 shows that an overwhelming 84% said “NO,” i.e. do not make it stop.



We also asked another question in this area: “Do you believe that ET (NHI) are bad, malevolent, or evil?” Pie Chart #3 reveals that 91% of the experiencers said “NO” and only 9% said “YES.”



Our data has revealed in Pie Chart # 1 that only 5% of the CEs viewed their CEs as “Mainly Negative.” Our research findings run counter to the information being presented by many ufology researchers and alien abduction researchers. All of this public dissemination, of course, is reflected in the evil and negative alien depictions on the internet, YouTube, and in modern blockbuster “alien invasion movies.” Three of the highest grossing motion picture films ever were

“*War of the Worlds*,” directed by Stephen Spielberg, and the two “*Independence Day*” films. All three films portray “aliens” as extremely negative beings whose intent is to wipe out humanity. The results of our research study reveal that the overwhelmingly majority of UAP related contact experiences with NHI have, in fact, been overwhelmingly positive.

II.j. The Positive Transformation of the UAP related Contact Experiencers

Another major finding of the FREE study was not only that the majority of CErS with NHI have been extremely positive, but equally as important was the overwhelming evidence that these “experiencers” underwent a profound and positive transformation. As was stated earlier in this chapter, our FREE research study utilized various questions posed by University of Connecticut Professor of Psychology Dr. Kenneth Ring in his book titled, “*The Omega Project: Near-Death Experiences, UFO Encounters, and Mind at Large*” (Ring, 1992). Interestingly, our findings were similar to those reported by Ring’s historic study and support his conclusion that contact experiences with NHI “tend to initiate some profound alterations in one’s personal values and belief system” (Ring, 1992). Let’s explore some of these profound alterations of one’s personal belief system and values.

In our survey, we asked the question, “*Did your Contact Experience with ET (NHI) change your life in a Positive, Negative, or Neutral Way?*” The results shown in Pie Chart #4 reveal that the vast majority (73%) of subjects regarded their CE as either “highly” or “slightly” positive, with only 10% reporting it as “highly” or “slightly” negative.

PIE CHART # 4

Did your ET (NHI) Contact Experience change your life in a Negative or a Postive way and How Much?

(Highly Positive-51%, Slightly Positive - 22%, Neutral - 17%, Slightly Negative - 6%, Highly Negative - 4%)

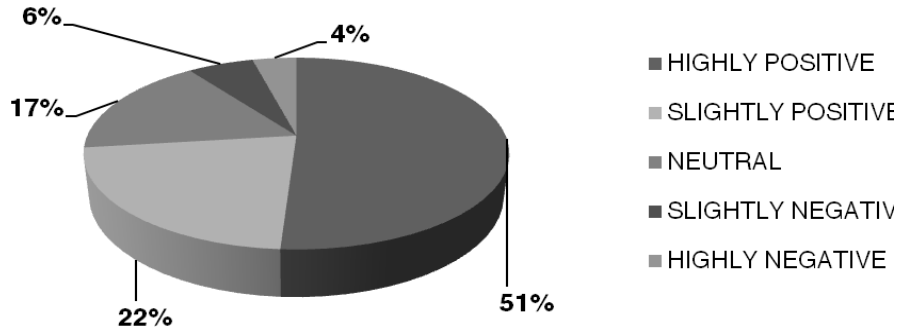


Table 10 illustrates responses to the concept as follows: ***“An interest in UFO related contact experiences may or may not bring about certain changes in an individual's life. We would like to know in what ways, if any, your interest in UFO related contact experiences affected your life. In responding to the following items all you need to do is check the appropriate alternative, according to the instructions given below. Each statement should be understood as beginning with the phrase, ‘Since I first became interested in my UFO experience ...’”***

TABLE 10
LIFESTYLE INVENTORY CHANGE
“Since I first became interested in my UFO experience ...”

Question	Strongly Increased	Increased Somewhat	Had Not Changed	Decreased Somewhat	Strongly Decreased
INCREASED					
My desire to help others	51.36%	23.86%	23.22%	1.22%	0.35%
My compassion for others	54.71%	24.77%	18.55%	1.51%	0.47%
My appreciation of the "ordinary things of life"	52.09%	22.39%	18.97%	3.83%	2.73%
My sensitivity to the suffering of others has	53.33%	24.93%	19.01%	1.97%	0.75%
My concern with spiritual matters has	59.77%	22.84%	14.80%	1.39%	1.10%
My desire to achieve a higher consciousness has	67.63%	19.14%	12.70%	0.29%	0.23%
My appreciation of nature has	64.07%	20.08%	15.73%	0.12%	0.00%
My spiritual feelings have	59.76%	22.77%	15.43%	1.16%	0.87%
My concern with the welfare of the planet Earth has	62.27%	22.62%	14.24%	0.35%	0.52%
My understanding of "What is life all about"	54.04%	28.31%	14.13%	2.17%	1.35%
My personal sense of "purpose in life" has	46.78%	30.91%	18.09%	2.46%	1.76%
My concern with ecological matters has	49.56%	30.11%	19.28%	0.70%	0.35%
My conviction that there is life after death has	55.74%	13.11%	29.86%	0.76%	0.53%
My acceptance of others	33.37%	36.58%	23.45%	4.03%	2.57%

DECREASED					
My concern with the material things of life has	2.15%	3.54%	26.96%	32.07%	35.27%
My interest in organized religion has	3.25%	5.64%	27.19%	12.03%	51.89%
My competitive tendencies have	1.86%	4.25%	34.77%	24.75%	34.36%
My fear of death has	1.46%	2.34%	23.95%	22.61%	49.65%
My desire to become a well-known person, to become famous, has	1.94%	6.17%	41.98%	12.17%	37.74%
My interest in achieving material success, becoming wealthy, has	1.93%	5.73%	32.32%	24.20%	35.83%

The multiple questions posed in Table 10 provide results of our assessment of changes in the personal values of the survey respondent. The survey instrument questions measured whether and to what degree they felt they had changed after their extraordinary encounters.

The following psychological and personal values increased significantly: concern with spiritual matters, desire to help others, compassion for others, ability to love others, concern with the welfare of the planet, conviction that there is life after death, tolerance of others, insight into the problems of others and other factors.

The following profiles decreased significantly: concern with material things in life, interest in organized religion, fear of death, desire to become well known, and other factors.

Based on such reported psycho-spiritual outcomes and major changes of the CER, the question remains as to what specific characteristic of the CE serves to actually trigger an increase in one's appreciation of life, become a more loving person, concern for the welfare of others and the planet, and decrease concern with material goods and fear of death. These outcomes beg us to ask the following questions posed by Dr. Kenneth Ring (Ring, 1992), which as of now cannot be answered:

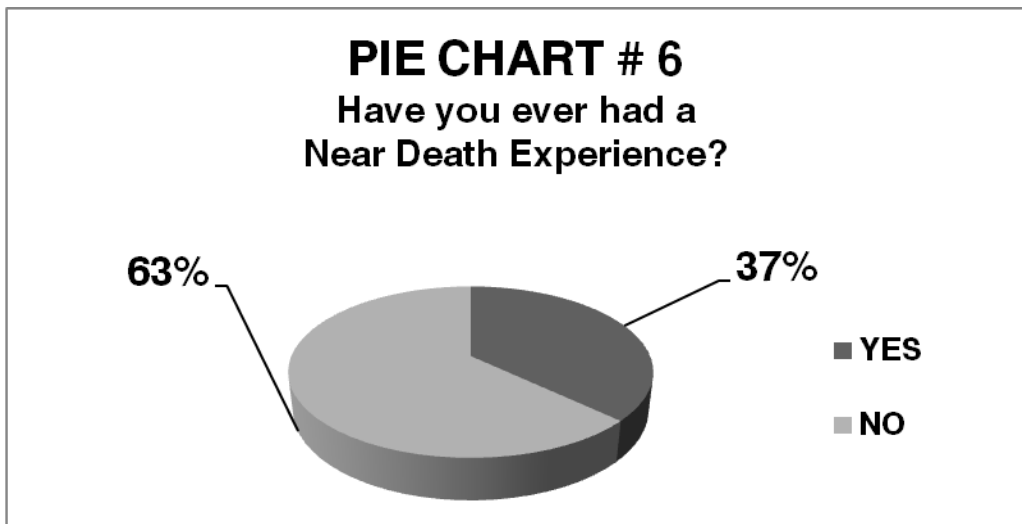
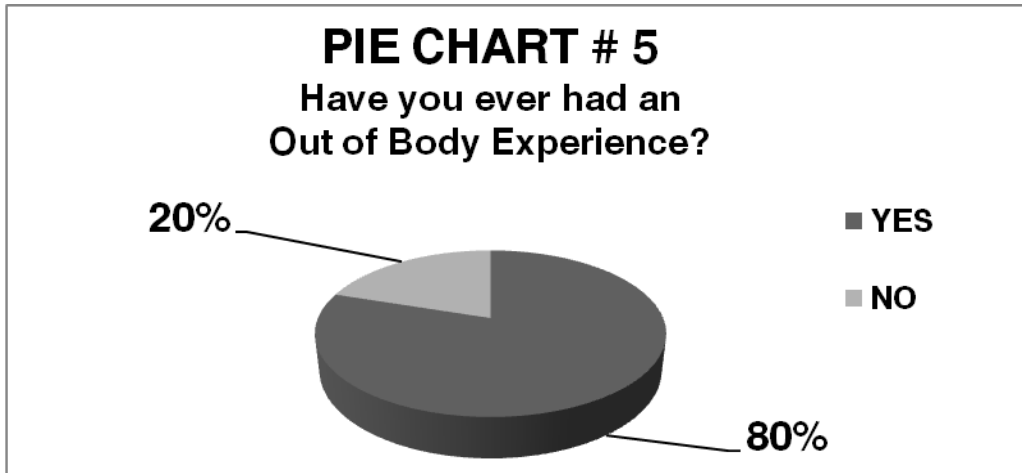
1. What is the nature of the reality of these experiences?
2. Can it be that there are actually NHI who are orchestrating the strange encounters whose effects we have been considering here?
3. What is the intelligence that is the governing force behind the UAP related CE with NHI which are resulting in a positive transformation of the CErS?
4. Could the CE with NHI, contact via UAPs, NDEs, via OBEs, via Remote Viewing, via Channeling, contact with perceived ghosts/spirits, and via the other Contact Modalities, actually be controlled by the same power or intelligence for all of these Experiencers, even though the phenomenology seems to be radically different?
5. Finally, can we associate the apparent “lessons” being taught to these experiencers via CEs with NHI and the profound positive personal changes of the experiencer as a response to the growing social ills of modern society—social ills that might potentially involve humanity’s self-destruction?

II.k. Paranormal/Anomalous Contact Experiences with NHI

One important major finding of our research is that CEs with NHI involve many more non-physical CEs than physical CEs. In fact, CEs with NHI are associated more with “paranormal” experiences than “physical” experiences involving the sighting of a UAP craft, the physical contact with an NHI being, etc. Let’s explore just some of the more important paranormal/ anomalous experiences that UAP CEs with NHI are having. One of the more important findings illustrated in Pie Charts #5 and #6 is that 80% of CErS reported having had an Out of Body Experience (OBE), and that 37% have had a Near Death Experience (NDE), respectively. Interestingly, 50% also reported that they believe that either they or a family member received a “medical healing” from an ET (Pie Chart #7).

The FREE researchers suspected that the percentages for these three experiences would be large, but they had no idea it would be so high. As we stated prior, basic research on CErS was never undertaken. This is why so many of our research findings might be unexpected for many readers. The FREE researchers knew about these associated anomalous experiences, but the actual percentages were not known until now.

Let's explore some of the many anomalous experiences identified in our FREE research study, most which either began or were intensified because of their CE with NHI associated with or without a UAP.



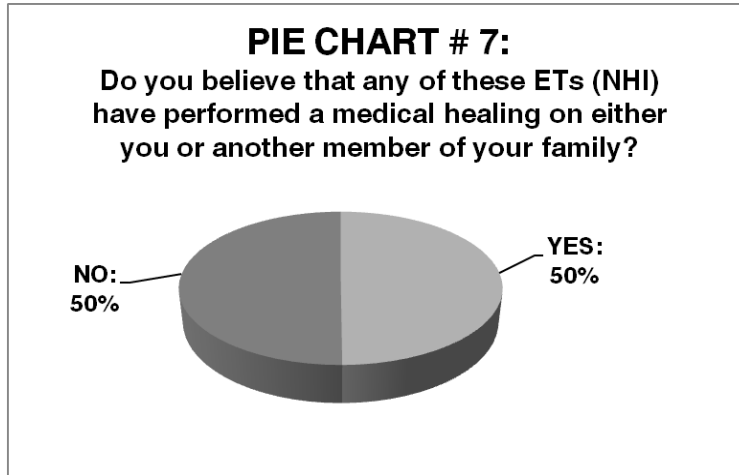


TABLE 11
ANOMALOUS EXPERIENCES

	YES	NO
Have you ever had an Out of Body Experience?	80%	20%
Have you ever had a Near Death Experience (NDE)?	37%	63%
Medical Healing on you or family member by NHI?	50%	50%
Did your experience involve some type of telepathic or thought transference, or direct knowing, being given to you by an ET (NHI)?	78%	22%
Have you had contact with NHI in a Matrix-like Reality?	50%	50%
Have you ever had a "Past Life" memory? For example, memory of your consciousness in a previous life.	66%	34%
Have you ever seen what can be described as a ghost or spirit?	76%	24%
Do you have memories of you visiting or receiving a glimpse of "Heaven" or what can be called the "Spirit World"?	46%	54%
Have you ever seen small (less than 1 foot in diameter) colored orbs?	67%	33%
Have material objects mysteriously appeared right in front of you or other members of your family?	25%	75%
Have material objects ever fallen or suddenly moved around you or other members of your family without any reasonable explanations?	61%	39%
Can you see or feel energy or auras around people?	74%	26%

TABLE 12

ANOMALOUS PHYSICAL CHANGES AFTER CONTACT

	Agree	Disagree	No Opinion
I became more psychic than I was before.	58%	18%	24%
I became able to channel information from other dimensions.	28%	39%	33%
I often knew things before they happened, even when there was no natural way for me to know these things.	64%	17%	19%
I found that electric or electronic devices (e.g. electrical systems, lights, watches, tape recorders, computers, etc.) more often malfunctioned in my presence than I remember being the case before.	52%	28%	20%

The occurrence of reported anomalous experiences shown in Table 11 (Anomalous CE with NHI) and Table 12 (Anomalous Physical Changes from CE with NHI) indicate a wide range of unexplained events in subjects before and after their CE contact with NHI. For example, 58% reported an increase in psychic ability, 64% claimed that they “often knew things before they happened, even when there was no natural way for me to know these things,” and 78% agreed that “some type of telepathic or thought transference, or direct knowing” was received from an ET (NHI), among others. Further, an astounding 80% of the subjects claimed to have had an OBE, and 37% reported an NDE before their CE with NHI. Similarly, a large percentage (76%) of subjects said they perceived a “ghost or spirit.” 67% saw small (less than 1 foot in diameter) colored orbs. 61% claimed that “material objects” had “fallen or suddenly moved around you or other members of your family without any reasonable explanations.” Interestingly, 74% said that they can “see or feel energy or auras around people.”

II. 1 Types of Communications/Information Received from NHI

Many ufologists ignore the role of the “contact experiencer” and the fact that humans report interacting with and even receiving communications from NHI. Mainstream ufology has based its research protocol primarily through the collection of physical evidence as the key to understanding the UAP contact phenomena. This approach has historically viewed the UAP craft as devoid of

sentient NHI. As FREE Board member Kathleen Marden states, “*Even today, many believe that mechanical craft, not of our planet, are manned by emotionless robots that silently perform limited tasks on targeted humans*” (Marden, 2018).

The finding that over 78% of respondents to our survey have reported communications with NHI contradicts the preconceived notion that communication with NHI is impossible. All one needs to do is listen to an interview or presentation from one of the SETI (Search for Extraterrestrial Intelligence) astrophysicists, such as Dr. Jill Tarter, Dr. Seth Shostak, or one the SETI founders, Dr. Carl Sagan, to note the ridicule and scorn in addressing the concept that some humans might not only be interacting with NHI beings but an even crazier concept—that CErS might be communicating with these “aliens.” As Kathleen Marden stated in the FREE book chapter titled: *Communication with Nonhuman Intelligences: The Early Years* (Marden, 2018):

“Percipients of communication with NHI have been labeled scientifically naïve eccentrics that indiscriminately, and with religious fervor, adhere to nonsensical beliefs founded in a new post WWII space age theology. Some religious leaders have cautioned those who communicate with nonhumans, to end their misguided interactions or face the flames of hell. Yet the history of contact is rife with individuals who believe they have communicated with benevolent beings not of this Earth. In addition to this, there is evidence of government interest in the messages they received” (Marden, 2018).

Kathleen Marden’s chapter in this book provides an in-depth analysis of the types of information received from NHI. The results in Pie Chart #8 and Table 13 represent a brief summary of the research data on communication from NHI (Marden, 2018).

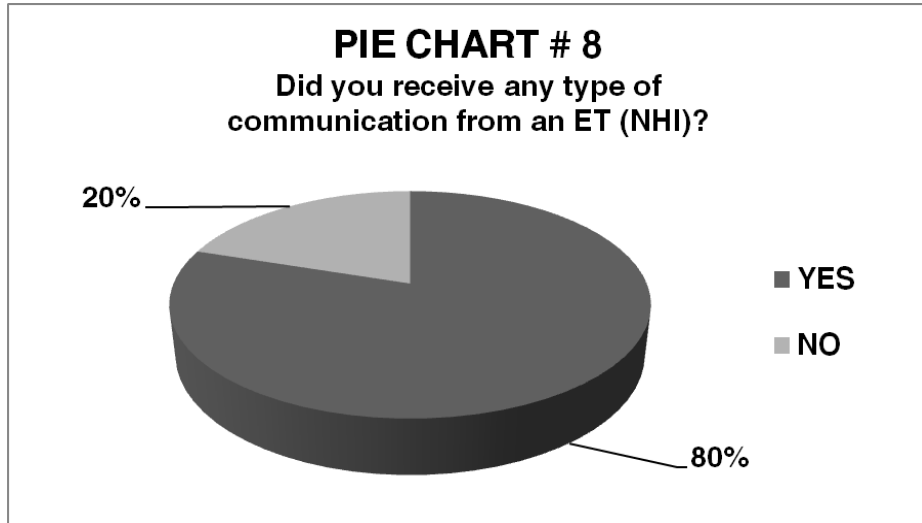


TABLE 13
COMMUNICATIONS RECEIVED FROM NHI

Note: We had defined “ET” as Non-Human Intelligence	YES	NO
Was the communication in your native language?	75%	25%
Did the ETs impart reassuring messages to you?	61%	39%
Did the ETs provide you with a spiritual message?	54%	46%
Did the ETs give you a message of Love or of Oneness?	54%	46%
Did the ETs express to you concern about humanity's behavior?	45%	55%
Do you believe you possess information about advanced technology, physics, or other scientific information that you've never read or learned in your normal environment?	42%	58%
Did the ETs give you information that they want you to share with others?	41%	59%
Did the ETs give you an environmental message regarding Earth?	39%	61%
Did the ETs tell you about a future natural catastrophe or depopulation of humanity?	32%	68%

Did the ETs give you any message about God or a Creator?	31%	69%
Did the ETs ever tell you about the concept of Parallel Universes (many universes)?	31%	69%
Did the ETs give you information about the death process, about life after death, or the spirit world?	30%	70%
Did the ETs ever tell you about the concept of "Time"?	30%	70%
Was any of this ET communication concerning life after physical death (Spirit World)?	29%	61%
Did the ETs tell you of your mission here on Earth?	29%	61%
Did the ETs provide you with any information about any Science topic that was not Physics related?	28%	72%
Did the ETs tell you about where they are from?	27%	73%
Did the ETs ever tell you why you were being targeted for contact?	27%	73%
Did the ETs give you information that they are upgrading our human DNA?	26%	74%
Did the ETs tell you that you have some type of an agreement with them?	26%	74%
Did the ETs give you any message of Reincarnation?	26%	74%
Did the ETs provide you information concerning advanced physics?	26%	74%
Did these ETs tell you that you are either an actual ET or part ET?	26%	74%
Did the ETs tell you that your spirit/soul was at one time an ET?	24%	76%
Did the ETs tell you that you have had a relationship with them in your past life?	24%	76%
Have the ETs told you anything about our transition to a "New Earth"?	24%	76%
Did the ET communicate information to you concerning you or your family's role in the ET contact?	23%	77%

Did the ETs ever tell you about any of your Past Lives?	22%	78%
Did the ETs give you any information that we humans were created by them, the ETs?	19%	81%
Did the ETs tell you that you have had any type of healing procedure?	16%	84%
Did the ETs tell you about "Soul Swapping" (your soul moving into their body or that their soul can enter your body)?	16%	84%
Did the ETs tell you when this natural catastrophe will happen?	9%	91%

II.m. Physical Experiences Associated with UAP related CEs with NHI

As previously stated, the findings from our FREE Experiencer Research Study have demonstrated that more individuals have been taken and relocated to a MR, where they then interacted with a NHI being (N=749), than have been taken to a UAP “craft” (N=708), or even that stated that they have been “abducted” (N=489).

In addition, more individuals that have had CEs with NHI have no recollection of ever having an abduction (N=976); almost twice as many individuals than those who reported an abduction (N=489). Many others might not have had a physical contact with NHI but might have seen UFOs and have had telepathic communications with NHI. In fact, more individuals reported having a medical healing (N=732) than those who reported an abduction (N=489). Thus, if a researcher is purely researching “abductees,” then they are missing over two-thirds of the UAP related Contact Experiencers. Thus, UAP contact with NHI is much more than just “abductions.”

The incidence of the reported physical and non-physical characteristics associated with NHI interactions shown in Tables 5-13 and in Pie Charts 1-8 indicate that the majority of subjects ($\geq 66\%$) did not report events and/or experiences typically associated with traditionally held beliefs about the “alien-abduction phenomenon.” More specifically, approximately 30% (N=489) of the total subjects responding to this survey claimed to have conscious recall of an abduction experience.

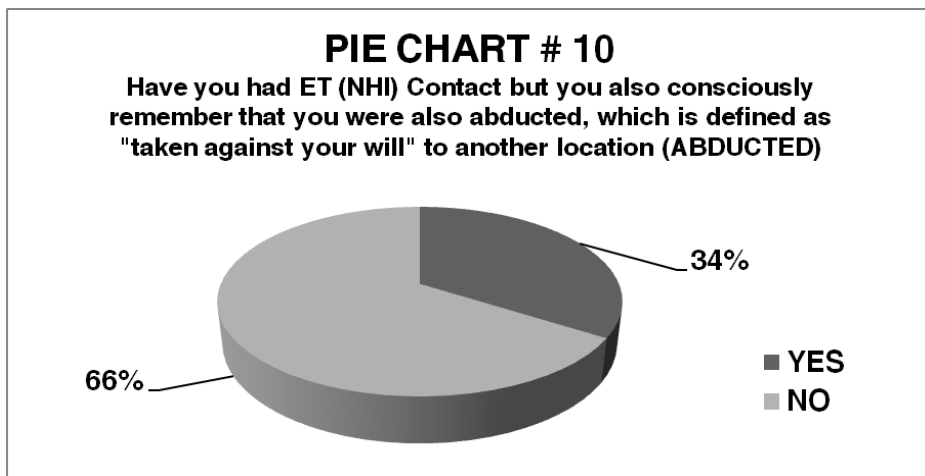
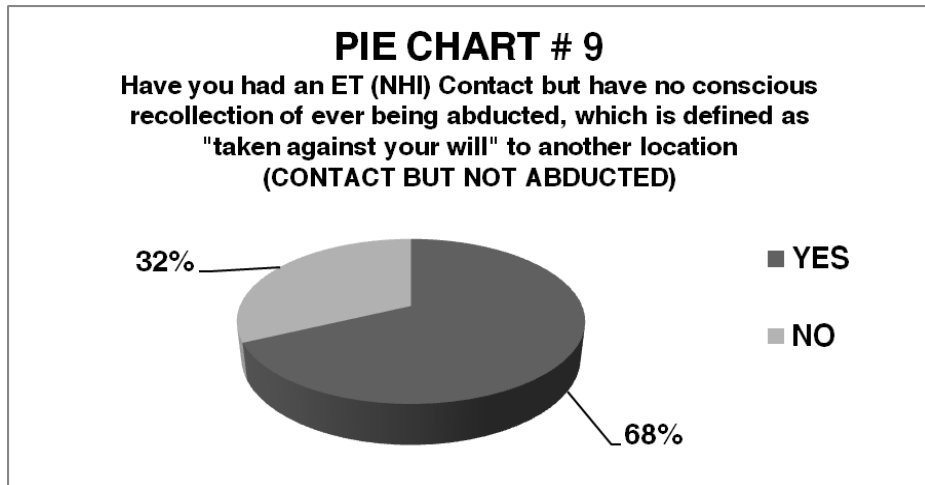
What may be the most significant type of physical CE outcome was the finding that 732 CEs responded “yes” to the question: “*Do you believe that any of these NHIs have performed a medical healing on either you or another member of your family?*” This medical healing outcome was consistent with the findings by Dennett (1996) who reported more than 200 accounts of UAP related medical healings performed by NHI. Our Phase 3 qualitative survey contained hundreds of written details of these medical healing experiences by NHI. Dr. Joseph Burkes and Preston Dennett have written a chapter in this book detailing various case studies documenting these “miraculous” medical healings by NHI (Burkes and Dennett, 2018). This is yet another of the findings that is well-known to many of the FREE researchers but which is still not accepted by mainstream ufology and abduction researchers. The results in Table 14 represent a detailed presentation of the various physical experiences associated with UAP related CEs with NHI.

TABLE 14
PHYSICAL EXPERIENCES

QUESTION ON PHYSICAL EXPERIENCES	Number Responding “YES”
Do the ETs have a personality?	971
Have you deliberately called to see an ET?	783
Did an ET every physically touch you?	767
Do you believe that any of these ETs have performed a medical healing on either you or another member of your family?	732
Did you ever wake up and see an ET in your bedroom?	718
Do you believe that the ETs placed a permanent foreign object (an implant) in your body?	672
Have you woken up to see puncture wounds, scoop marks on your skin that you do not recall how you received them?	642
Do you believe that you and an ET have reached any kind of agreement?	579

Have any of these ETs been playful with you?	568
Did you ever see an ET holding something?	494
Have you ever had a sudden or rapid healing that you believed was a result of ET intervention?	463
Can you consciously recall lying on a table or bed and being examined by an ET?	449
If there was some type of an agreement, did you agree to be taken, either aboard the craft or to another location?	291
Can you consciously recall lying on a table or bed and having an ET operate on you?	266
If you believe that you are part of an ET breeding program, were you ever presented an ET child and told that this child was yours?	225
Did the ETs tell you that you have had any type of healing procedure?	204
Have you ever experienced a transfer of your soul/spirit into another entity, be it another human or an ET?	194
Do you recall ever having what is commonly called "Military Abduction," or MILAB, where humans abducted you?	173
If there was an agreement, was it an agreement for you to take part in a reproduction (breeding, genetic material) program?	164
Do you know for a fact that a fetus has been taken from you?	134
Were you told by these ETs what the function of your implant is?	100
If there was an agreement, do you regret this agreement?	84

II.m.1. The Alien Abduction Data



As detailed in Pie Charts #9 and #10, twice as many individuals have had ET contact (Contact with Non-Human Intelligence) but have no recollection of ever having been abducted (N=976). Most of the ufology organizations, researchers, ufology radio show hosts, etc., still continue to call this field "alien abduction research." By calling the field "alien abduction research," these organizations, researchers, and radio show hosts are totally missing two thirds of the UAP related contact experiencers! Our data has clearly demonstrated that this characterization of the "UAP related contact phenomena with non-human intelligence" is a clear mischaracterization of what is really occurring with "experiencers."

Regarding the “alien breeding program,” 225 respondents believed that they were part of an ET breeding program and were presented an ET child and told that this child was their child. 134 individuals also know for a fact that a fetus has been taken from them. Meanwhile, 732 individuals believed that an NHI medically healed either them or a member of their family.

The FREE research study also asked the respondents to characterize their CEs with NHI via this question: “*How would you characterize your first few and your last few contact experiences with non-human intelligence?*”

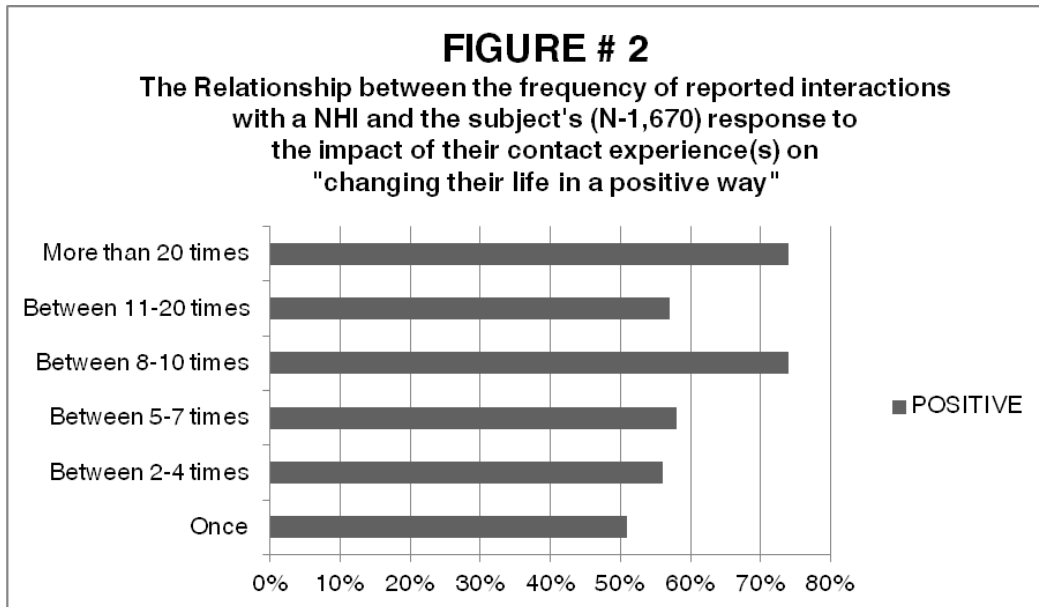
TABLE 15

How would you characterize your first few and your last few contact experiences with non-human intelligence?

	<u>First Few Contact Experiences</u>	<u>Last Few Contact Experiences</u>
It is a case of being a “<u>Conscious Contactee</u>,” an egalitarian and equal relationship	19.6%	35.0%
You are not an Abductee but a “<u>Contactee</u>” where you are being treated with respect and understanding	34.9%	35.2%
It was still a case of abduction but where <u>seeking permission, more humane compassionate treatment</u>	8.7%	8.7%
It was a case of abduction but of a <u>milder kind, a slightly more caring kind</u>	18.5%	13.1%
It was a case of abduction of the <u>most negative kind</u>	18.3%	8.0%
Total	100%	100%

Table 15 indicates a dramatic shift in responses toward positive experiences over time. The results reflect the fact that, initially, 18% of CEs viewed their abduction experiences as an “abduction of the most negative kind,” but over time, these negative experiences were reduced to 8% of the CEs. Also, for the abduction of a “milder kind, a slightly more caring kind,” the percentage of respondents was reduced from 18.5% to 13%. *What is also remarkable is that over 70% of all contact experiencers now call themselves “contactees”—even those that have had an abduction experience.* An additional 8.66% claimed that there was an abduction, but it was one where “seeking permission, more humane compassionate treatment” occurred. That fact remains that only 8% now stated that their last few contact experiences were an abduction of the most negative kind.

Finally, our data also revealed that the vast majority of individuals are having multiple CEs and that the positivity of their contact experiences becomes more positive the more they have contact with NHI. We can assume that the more experiences you have had, the more the experiences either become more positive or that the perception of your experiences becomes more positive. As Figure 2 illustrates, the more CE with NHI you have, the more positive it becomes. For example, if you had only 1 CE, 51% viewed these experiences as “Positive,” but if you had more than 20 CEs, the “Positive” figure is increased to 74%.



There might be various reasons for this transition towards positive experiences as the number of one’s abductions and contact experiences increases. Harvard psychiatrist John Mack discussed the “ontological shock” and trauma of having to adjust to these CE and the eventual transformation and evolution of the CER. With time, individuals learn to adapt and most learned not only to manage and live with these continued experiences, but to actually transform their values and worldview into a “New Human.” Mack states:

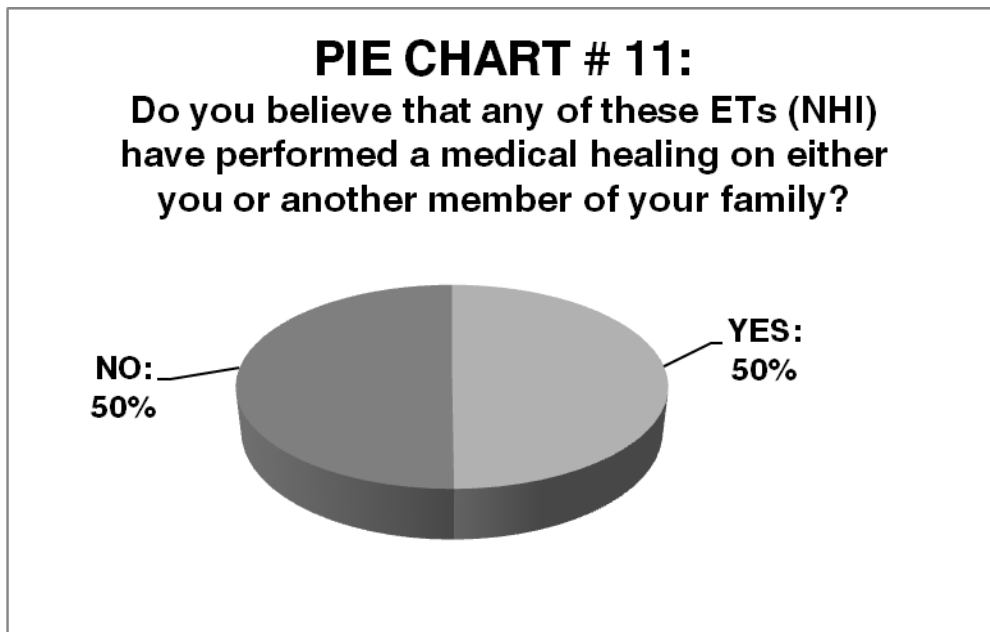
“The abduction phenomenon seems to be one of a number of intrusions into our reality from other realms that are contributing to the gradual (at least so far) spiritual rebirth taking place in Western culture. It seems to have something to do with the human future. Each of the principal elements of the phenomenon--the traumatic intrusions; the reality-shattering encounters; the energetic intensity; the apocalyptic ecological confrontations; the reconnection with Source; and the forgoing of new relationships across a dimensional divide--contributes to the daishigyo, the great ego death, that is marking the end of the materialistic business-as-usual paradigm that has lost its compatibility with life in the world as we now know it” (Mack, 2000).

The importance of this finding mitigates the general traditional views of mainstream ufology that most “abductions” are primarily negative and that almost all CERs are abductees. That is, our results obtained from a large population (N=3,256) sample indicate that the CE with NHI appears to be

positive for the majority of CEs with unaided memory recall, not guided by a hypnotist. The above referenced data from thousands of “experiencers” also indicates that the overwhelming majority call themselves contactees instead of abductees.

II.m.2 Medical Healings by UAP related NHI

Probably the most prominent physical aspect of CE with NHI is the fact that almost double the amount of individuals have received a “miraculous” medical healing by NHI (N=732) than those that have either had an abduction (N=489) or a “medical examination” by NHI (N=449).



Dr. Joseph Burkes, a licensed medical doctor, and researcher Preston Dennett, in a chapter in this book titled “*Medical Healings Reported by Contact Experiencers: An Analysis of the FREE Data,*” defined a medical UAP healing as “a physiological improvement as the result of an encounter with non-human intelligence (NHI)” (Burkes and Dennett, 2018). UAP medical healing cases have appeared regularly since the modern age of UAPs, in historical religious texts, and continue to be reported today.

In 1996, researcher Preston Dennett released his book, *UFO Healings*, which discussed in detail more than 200 cases of medical healings by UAP related NHI (Dennett, 1996). While researchers now agree that these cases exist, little was known about how common they actually are. The data from the FREE survey shown in Pie Chart #11, however, reveals some surprising answers. More specifically, fully 50% of the respondents of the FREE survey report UAP related medical healings by NHI.

Abduction researcher Budd Hopkins once stated, *“The question is whether we hear about healing cases. We do sometimes, very rarely, but they do turn up”* (Dennett, 1996). Abduction researcher David Jacobs in his book, *Secret Life*, writes, *“In extremely rare cases, the aliens will undertake a cure of some ailment troubling the abductee”* (Dennett, 1996). While Hopkins and Jacobs both asserted that such accounts are “rare,” Harvard psychiatrist, John Mack MD, whose book, *Passport to the Cosmos: Human Transformation and Alien Encounters*, a book that was a watershed event for the UAP community, writes, *“...many abductees have experienced or witnessed healing conditions...”* (Mack, 2000). Edith Fiore, Ph.D., concurs with Mack and writes, *“One of the most interesting findings that emerged from this work was the many healings and attempts to heal on the part of the visitors... In about one-half of the cases I’ve been involved there have been healings due to operations and/or treatments”* (Fiore, 1989). FREE’s data matches exactly Fiore’s cases; one half of CEs have had a medical healing. This example clearly illustrates that while many major researchers have uncovered cases of healings, these cases have been minimized by mainstream ufology and most “abduction researchers” because, quite frankly, many have a mindset, like Jacobs and Hopkins, that all of the UAP CEs with NHI are primarily negative and evil and that medical healings do not buttress their worldviews. Thus, the question remains, are UAP related medical healings as “extremely rare” as Jacobs and Hopkins would want you to believe? The answer is an unequivocal “NO.” In fact, more individuals in our research study have reported having a medical healing (N=732) than those who reported an abduction (N=489) or a “medical examination” by NHI (N=449).

II.n. Spiritual and Mystical Experiences associated with NHI

Spiritual, mystical, and extraordinary experiences (SMEE), which FREE has termed “The Contact Modalities,” that represent various types of non-ordinary or altered states of consciousness (ASC) associated with a so-called “supernatural world,” and possible encounters with NHI, have been widely

reported throughout human history, across cultures. These experiences are often characterized by perceptions of oneness/interconnectedness with the universe, positive emotions, alterations of spatial and temporal awareness, insight and wisdom, a sense of spirituality, the absence of physical and mental objects of ordinary consciousness, and the compelling sense that the experience feels “real” (Griffiths et al., 2008; Beauregard, 2012). Tables 16 and 17 present just some of the SMEE experiences from our research study.

TABLE 16
Spiritual, Mystical, & Extraordinary Experiences (SMEE)

	YES	NO
Did the ETs give you a message of Love or of Oneness?	54%	46%
Did the ETs provide you with a spiritual message?	53%	47%
Did the ETs give you any message about God or a Creator?	31%	69%
Was any of this ET communication concerning life after physical death (Heaven or a perceived Spirit World)?	28%	72%
Did the ETs give you any message of Reincarnation?	26%	74%
Do you believe that you have interacted with ETs in your Past Life?	26%	74%
Did the ETs give you any information about the death process, about life after death, or the Spirit World?	19%	81%

TABLE 17

**Spiritual, Mystical, & Extraordinary Experiences (SMEE)—
Continued**

	Agree	Disagree	No Opinion
No matter what your religious belief is, there is Life After Death.	81%	2%	17%
We are already in or at least on the verge of a New Age and that the ETs have a role in this.	79%	3%	18%
I believe that the changes I've undergone since becoming interested in UFO experiences are part of an evolutionary unfolding of humanity.	78%	5%	17%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species and that the ETs have a role in this.	74%	7%	19%
My thinking became more "Holistic."	74%	9%	17%
We are now living through a time of greatly accelerated spiritual evolution.	73%	8%	19%
Evolutionary forces are already at work which will transform humanity at large into a more self-aware, spiritually sensitive species.	72%	7%	21%
I believe that my UFO experiences occurred so as to awaken me to the existence of larger cosmic forces which are affecting our lives and that the ETs have a role in this.	72%	7%	21%
In my opinion, the widespread occurrence of UFO experiences is part of a larger plan to promote the evolution of Consciousness as a species-wide scale.	71%	6%	23%
I believe that my UFO experiences were "arranged" or "designed" by a higher	69%	6%	25%

intelligence and that the ETs have a role in this.			
I became more sensitive to "other realities, other dimensions."	69%	12%	19%
I believe that there are powerful cosmic forces operative today that are working to "spiritualize" the planet.	67%	8%	25%
I believe that I am a more spiritual person now than I was before my interest in UFO experiences.	66%	18%	16%
I felt I had flashes of cosmic consciousness at times.	63%	18%	19%
Telepathic or other forms of psychic awareness between me and others increased.	62%	18%	20%
I believe that there is a higher power guiding my life and that the ETs have a role in this.	62%	12%	26%
I became more psychic than I was before.	58%	18%	24%
I seemed to become aware of multiple, overlapping realities at the same time.	56%	17%	27%
My mind became tremendously expanded compared to how it functioned before.	56%	18%	26%
I became able to channel information from other dimensions.	28%	39%	33%

The SMEE, which has the potential to dramatically trigger a fragmented self-identity and transcendent experience that can be life changing, has been elicited in retreat settings (Hood, 1975), through meditation (Newberg et.al., 2001), under conditions of sensory isolation (Hood, Morris, & Watson, 1990), with psychedelic drugs (Griffiths et al., 2006, 2008; Strassman, 2001; Hood, 2014), and even by non-invasive brain stimulation (Yaden, Anderson, Mattar, & Newberg, 2015; Yaden, Iwry, & Newberg, 2016). These experiences have also been shown to occur spontaneously resulting from brain injuries, exposure to awe-inspiring situations, NDE/OBEs, and even physical CEs with NHI beings

associated with or without a UAP. What is especially interesting is that SMEEs also appear to correlate with positive changes in family life, reduced fear of death, and a greater sense of purpose (Koenig, King, & Carson, 2012). Interestingly, the analysis of the diverse range of experiences reported by CErS in the FREE study, which facilitate similar positive behavioral outcomes in the majority of our population sample, may actually represent one of many other types of SMEEs. If such outcomes are indeed confirmed, then one may speculate that an aspect of consciousness may serve as the fundamental characteristic associated with a diverse range of SMEEs, of which the CE, associated with or without UAP, may be a part.

Given this context, a key question pertains to how one can explain features of physical and non-physical interactions with NHI beings as reported by CErS in the FREE study, as well as by those who report CErS via what FREE is defining as the Contact Modalities (NDEs, OBEs, Remote Viewing, Hallucinogens, Channeling, among other SMEEs). Many researchers have demonstrated, for instance, that NDEs (Atwater, 2017; Long, 2011; Morse, 1994; Ring, 1984, 1992, 1994) and OBEs (Alegretti, 2004; Buhlman, 2013; Minero, 2012; Monroe, 1977) involve CErS with NHI beings. Studies have also documented individuals who reported contact with NHI beings with remote viewing (Adams, 2013; Targ, 2012) and during hallucinogenic experiences using Dimethyltryptamine (DMT) (Harner, 1990; Adams, 2013; Strassman, 2001). The behavioral outcomes of subjects in these studies, however, have not been sufficiently analyzed to determine the similarities and differences, if any, incurred from different SMEEs. When mystical experiences have occurred in experimental settings, whether facilitated by hallucinogenic drugs (Grof, 1980; Pahnke, 1966), hypnosis (Cardena & Beard, 1996), meditation, or sensory modification (Masters & Houston, 1973), there has been a strong consistency of such experiences in terms of the positive behavioral outcomes, which also appear to be uniquely similar to those reported by CErS in the FREE study.

One example of a SMEE termed the “Overview Effect” (OE) refers to a profound reaction to viewing the Earth from outside its atmosphere (White, 1987). FREE did, in fact, ask this question in our survey, and 49% of the respondents have stated that they “have seen their body out in space leaving the planet Earth.” In fact, many astronauts have attributed transformative feelings of awe, unity with nature, universal brother-hood, and self-transcendence to the OE (e.g., Linenger, 2000; Mitchell & Williams, 1996; White, 1987; Vakoch, 2012). FREE Co-Founder, Apollo 14 Astronaut Edgar Mitchell, described it as an “explosion of awareness” (White, 1987) and an “overwhelming sense of oneness and connectedness...accompanied by an ecstasy...an epiphany.” For Dr. Mitchell,

unlike the CEs in FREE's survey, his experience occurred inside the Apollo 14 capsule and not in his consciousness outside, floating in space. Dr. Mitchell's OE very likely sparked more than his curiosity, given his subsequent formation of both the Institute for Noetic Sciences and the FREE Foundation. Consequently, the OE represents just one of many types of both biologically and non-biologically induced SMEEs that may facilitate profound psycho-spiritual transformative effects in the experiencer. Unfortunately, however, the suddenness and unpredictability of SMEEs makes them difficult to study in a controlled experimental manner.

Collectively, these studies suggest that an aspect of consciousness may actually represent the key unifying characteristic that explains each distinct SMEE. In fact, consciousness, which has been acknowledged to affect quantum systems (Dunne & Jahn, 1992; Jahn, 2000; Radin, 2002, 2006, 2008) is largely ignored as a contributing variable for such SMEEs, despite the fact that many are directly aligned with or occur with an ASC. The component of consciousness, for instance, was represented in the FREE study whereby:

- 1) 79% claimed their "consciousness separated from their body at the time of the NHI CE";
- 2) 69% agreed that they "lost awareness of their body," and "clearly left and existed outside their body";
- 3) 49% of the respondents have stated that they "have seen their body out in space leaving the planet Earth";
- 4) 47% believed they "entered an unearthly world," among other changes illustrated in Table 7.

Alterations in perception, emotion, and attitudes/viewpoints were also a major component of the CE as indicated in Tables 8-17 and Pie Charts 4, 8, 9 and 11. Remarkably, such altered perceptions and feelings reported in the FREE study have also been documented in studies associated with different types of Contact Modalities (CEs via NDEs, OBEs, remote viewing, channeling, hallucinogenic journeys, communications with ghosts/spirits, mystical meditations, etc.), noted previously.

While there is little doubt that individuals believe their experiences to be "real" in nature, it is important to also consider that one's sense of "realness" can be altered by different psychological conditions that may incorporate an epistemic state (knowledge and the rationality of belief) (d'Aquili & Newberg, 1993, 2000). In fact, most ASC, though seemingly real while they occur, are

described as less real in hindsight. But for those individuals who are convinced that their SMEE felt unmistakably real, the question remains as to whether or not these reported perceptual experiences represent a true physical reality. That is, were they real?

With this in mind, theories in quantum mechanics may provide the foundation to explain certain subjective experiences reported among SMEEs. For example, physicist D. Bohm (1980) agreed that it makes no sense to separate physical effects from spiritual effects. Bohm's perspective, combined with recent studies on the effects of ASC and SMEEs on the brain, reinforce the need to further apply science-based principles and methods of study to better understand the relationship between physical and spiritual effects (Moreira-Almei 2014; Newberg 2016). This consideration is strengthened by survey research, which has indicated that 1) 67% of Americans have had intense spiritual experiences, and 2) 10-15% of the general population have experienced either an OBE or NDE, with an estimated 200,000 people in the United States and millions worldwide having an NDE every year (Hood, Hill, & Spilka, 2009).

From a purely biological standpoint, the discovery of possible abnormal brain activity, or even "spiritual" neurons in the brain, may serve to explain intense spiritual visions combined with a sense of overwhelming emotions (Persinger, 1987). There is, however, a paucity of evidence regarding the neural correlates of spiritual practices, and most studies that have explored spirituality have concentrated on yoga and other meditative practices.

Most of these studies, which have used functional magnetic resonance imaging to define the neural mechanisms involved in these practices, suggest that the brain's prefrontal activation, and associated increased frontal lobe and decreased parietal lobe activity, mediate both the preparedness of religious experience and the conscious cognitive process involved in the appreciation of religious experience and meditation practice (Azari, et. al., 2001; Mohandas, 2008).

One overarching question pertains to whether or not some, if not all, SMEE Contact Modalities and associated ASC are facilitated by pure brain-based events. Support for this notion was provided in one study using lesion-symptom mapping analysis associated with mystical experience in individuals with traumatic brain injury and experimental manipulations to induce feelings of spirituality and awe (Virtual Reality, Sensory Deprivation) to investigate the effects of self-absorption on how sensory modalities alter perceptual experiences. These interim results have generally found an association between

illusory memories, perceptual aberrations, and odd beliefs attributed to inappropriate engagement of the right prefrontal cortex (mediating false memory formation, odd perceptions, and unusual beliefs) (Corlett, et. al., 2009). Similarly, several studies have also linked an increase in pineal gland enzymes which synthesize DMT, a strong hallucinogen, to OBEs, time space distortion, and other SMEEs (Strassman, 2001; Strassman & Clifford, 1994; Newberg & Iverson, 2003).

Within this context, the consistency of reported CE with NHI associated with or without a UAP, OBE/NDEs, and SMEEs, whose features challenge the materialistic views (i.e. the concept of mind is spatially limited to the cranial cavity) of human consciousness, may be critical for understanding the relationship among these Contact Modalities and ASC. While our current medical and scientific concepts are inadequate to explain all aspects of reported CEs, certain features appear to correspond with some of the basic principles from quantum mechanics, such as non-locality and coherence or interconnectedness; knowledge of existence in another dimension without a body; the perception of time as if the past, present and future exist simultaneously and instantaneously; and instantaneous information exchange in a timeless and placeless dimension.

These concepts may be supported by the FREE study results, and other studies, within the broad discipline of SMEEs, of the feeling that “time and space no longer existed,” and that it is possible to “see everything at once” and “through any obstacle and in every detail as a holographic view.” Consequently, a key question emerges as to whether or not the similarity of facilitated ASC among those who have a SMEE via one of the Contact Modalities may contribute towards a better understanding of the factors which may govern and regulate their influence on one’s subjective experience, behavior, and view of themselves and the world.

II.o. Discussion of Potential Bias Within the Research Study Methodology

Potential Response Bias via “Speed Readers”

One potential source of bias in any survey occurs when respondents are under motivated to complete the survey and hurry through the survey tasks, checking responses in a haphazard way. These respondents are often referred to

as “speeders.” In order to assess the integrity of responses by completion time, respondents were divided into four groups, based upon time spent on the survey. Start time and date and completion time and date were logged by Survey Monkey for each respondent, such that a duration (time spent on survey) could be calculated for each respondent. Based upon this duration score, four groups were constructed for the Phase 1 survey: less than 10 minutes (n=434), 10-20 minutes (n=511), 21-30 minutes (n=575), and more than 30 minutes (n=1,736). The Phase 1 survey consisted of 102 response items, although some items permitted multiple responses (“Check any that apply...”), resulting in a total of 166 “response opportunities.” On average, respondents endorsed 48% of these opportunities. Respondents spending less than 10 minutes skipped many items, endorsing only 9% of these response blanks, while the 10-20-minute group endorsed 43%, and the remaining two groups (21-30 minutes and >30 minutes) averaged 55% of response blanks completed.

There was some tendency for “speeders,” those spending less than 21 minutes, to skip more items and to be somewhat more negative in evaluating the impact of their contact experience in “changing your life in a Negative or Positive way” ($F=4.24$, $p<.006$). However, given that the positivity question was near the end of the Phase 1 survey, only a small fraction of “speeders” remained to rate this item (3% of the <10 minutes group, 33% of the 10-20-minute group), so “speeders” tended to have a relatively small influence on the majority of response items. A visual inspection of “speeder” responses to both rating and fill-in/verbatim items did not reveal any obvious attempts at frivolous or insincere responses—their reported occupations and descriptions of experiences appeared similar to those of other respondents. Thus, a decision was made to include their responses in the Phase 1 analysis.

For the Phase 2 survey, “speeders” constituted less of a concern, despite the survey length (434 response items), since respondents continuing into Phase 2 were a subset of Phase 1 and thus appeared to be motivated to continue with the survey process. For Phase 2, the same four duration categories established and analyzed for Phase 1 were constructed: <10 minutes (n=133), 10-20 minutes (n=64), 21-30 minutes (n=49), and >30 minutes (n=1,645). Of the 1,891 respondents who started the Phase 2 questionnaire, 71%: (n=1,335) completed the last 10 questions on the survey, which was identical to the completion rate for Phase 1 (71%). What is most surprising about the Phase 1 and Phase 2 surveys is that almost three quarters of the large respondent samples for each Phase were motivated to complete these lengthy questionnaires in the absence of any incentive or reward.

Assessment of Potential Response Bias via “Acquiescence”

Another potential source of bias on surveys results from “acquiescence” (i.e. the tendency to agree with any and all statements). In the Phase 1 survey, directionality of response scales for individual items were mixed, so that in some cases endorsing a “5” on a five-point Likert scale was the most positive option, and in other cases, a “1” on the scale was most positive. Similarly, on the Phase 2 questionnaire, for some attitude change items, selecting a “Strongly Increased” on a 5-point Likert response scale represented a favorable attitude change, whereas on other response items, the same response option would represent an unfavorable attitude change. Changing directionality of item wordings should therefore have mitigated any response biases towards response scale position or acquiescence.

Social desirability bias, or the tendency for survey participants to respond in ways consistent with societal norms or beliefs and ascribe positive traits to themselves, is more difficult to evaluate for the FREE survey. Endorsing response items indicating very frequent interaction with NHI, telepathic communication with NHIs, or decreased interest in organized religion, would all appear to be admitting to things that are socially undesirable, or in some cases could be regarded by many as an admission of psychopathology. Yet, the majority of survey respondents checked response options consistent with these experiences. Consequently, if participants were attempting to conform to prescribed societal norms and expectations, for the majority of respondents, a different set of norms or group identifications must have been operating.

Assessment of Potential Response Bias via NDE and OBE After-Effects

Since an OBE and NDE have been documented to facilitate positive after-effects on personal viewpoints and values (Ring, 1984; Long 2011; Morse and Perry, 1994), we attempted to minimize potential sampling biases of such outcomes on positivity related attributes in our study. It should be noted, however, that since the criteria for an OBE and NDE were not fully delineated in our survey, their incidence and analyses may not be accurate since each are difficult to verify solely on the basis of their “yes” response. Despite this limitation, a measure of positivity of the subject’s “overall emotional evaluative response” resulting from their CE in those who also have had an OBE or NDE is shown in Figure 3 below.

1. Did your Contact Experience change your life in a Negative or a Positive way? How much?
2. Please provide an overall emotional evaluative response to your Contact Experience.

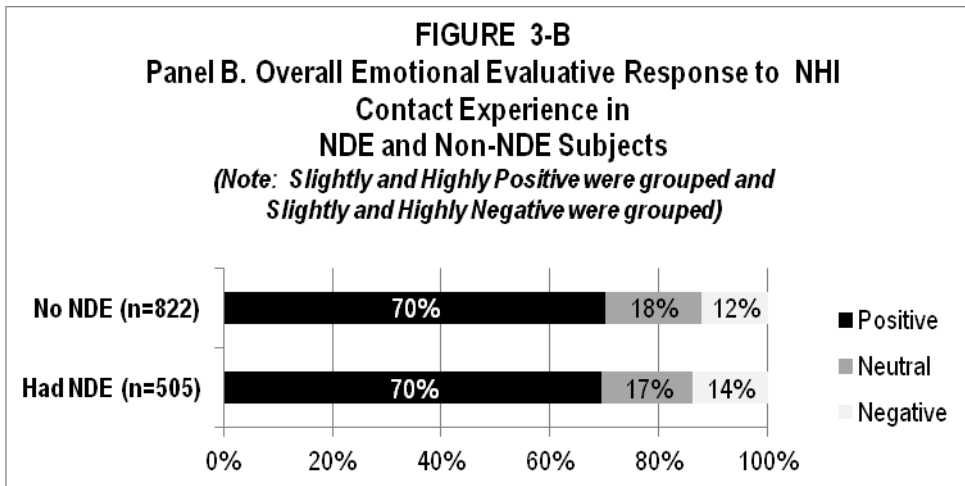
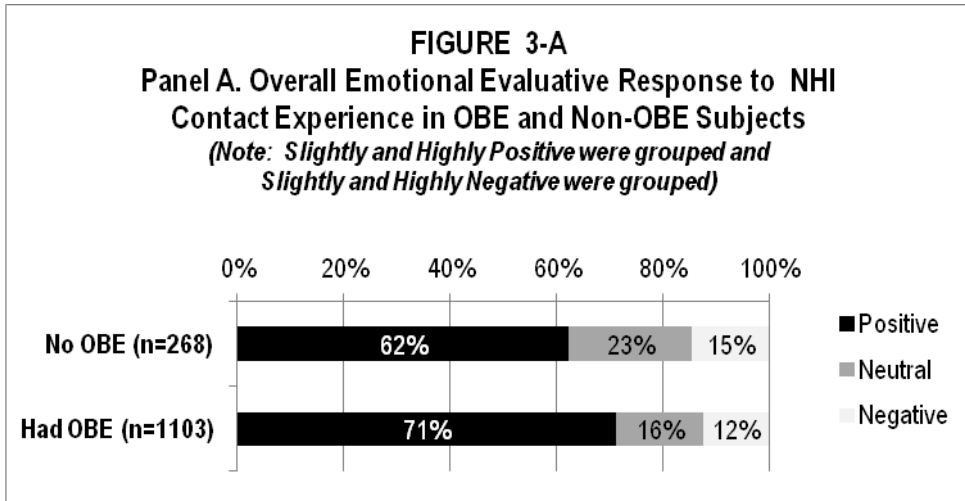


Figure 3. Comparison of OBE (Panel A) and NDE (Panel B) experiencers in terms of their overall emotional evaluative response resulting from contact experience. Note: Positive = percent responding “Most positive emotional experiences in your life” or “Mostly positive emotional experiences”; Neutral = percent responding “Average emotional experiences”; and Negative = percent responding “Most negative emotional experiences in your life” or “Mostly negative.” The questions asking about positivity of experience used a 5-point

scale (i.e., a rating of 4 and 5 are combined as "Positive," a rating of 3 is considered "Neutral," and a rating of 1 or 2 is scored as "Negative").

Approximately two-thirds of the subjects reported having a positive effect in terms of their overall emotional evaluative response resulting from their CE. Approximately 15% or less reported that their CE, with or without an OBE or NDE, had a negative effect in this regard. A small 9% increase in positivity was seen for subjects who had both an OBE and CE (71% of N=1103) versus a CE and no OBE (62% of N=268). In contrast, there was no difference in the overall emotional evaluative response for subjects who had both an NDE and CE (70% of N=505) versus a CE without an NDE (70% of N=822). Consequently, the effect of an OBE or NDE in those reporting a CE had a very small effect on positivity measures. Further, the presence of a prior OBE or NDE had little if any potentiation effect on the positivity results. The increase in positivity resulting from having an OBE or NDE plus a CE versus just a CE alone did not exceed 9% for the OBE and 7% for the NDE group comparisons.

Consequently, the CE alone, which resulted in a largely positive impact in the majority of subjects in this study, suggests that the CE is generally very positive for those who either have had or not had an OBE or NDE. Consequently, an NDE or OBE makes virtually no difference on positivity measures.

What is especially interesting is that a very large percentage of the study sample (80%) reported having an OBE as part of the CE. Given that only about 10% of all people in the U.S. report having at least one OBE in their lifetime, this unusually high incidence of OBEs associated with a CE provokes further questions of the potential nature of the phenomenon itself (Terhune, 2009).

III. SUMMARY OF THE RESEARCH FINDINGS

III.a. Introduction

“Because the phenomenon fits none of the usual categories... UFOs cannot be analyzed through the standard research techniques... All we can do is trace their effects on humans” (Vallee, 1975).

The FREE Experiencer Research Study represents the first comprehensive academic multi-language and cross cultural statistical investigation of individuals who have reported having various forms of CEs with NHI associated, with or without a UAP. The vast majority of these individuals, however, has had both a CE with NHI and have seen a UAP. Our research findings reveal complex reported CEs that involve both physical and non-physical experiences (psychological outcomes, non-ordinary states of consciousness, and paranormal experiences). These complex physical and non-physical experiences, however, contradict much of the world view currently held by mainstream ufology and many “alien abduction researchers” who have continuously referred to this phenomenon as an “alien abduction phenomena.” The FREE research study has demonstrated that the physical “alien abduction” component of the CE with NHI is actually a very minor component of this extremely complex phenomenon.

The above referenced data collected from thousands of “Contact Experiencers” clearly indicates that CE with NHI is primarily positive and that the overwhelming majority actually call themselves “contactees” instead of “abductees,” even for the majority that have had an “abduction.” The vast majority of these experiencers have undergone a dramatic positive transformation of their values and worldviews. Such transformations include an increase in spirituality and empathy, sensitivity towards the ecology of our majestic planet Earth, and a decrease in the continued pursuit of material wealth and celebration of ego and human exploitation. As Table 17 has demonstrated, 78% of these individuals believe that the changes they have undergone since their CEs with NHI is part of an evolutionary unfolding of humanity that will transform humanity at large into a more self-aware, spiritually sensitive species, and that NHI have a role in this transformation.

What may be the most significant aspect of the interim results is the overwhelmingly positive nature of the contact experience. This outcome is revealed by the finding that approximately 84% did not want their CEs to end. Even 60% of those that have had a perceived “abduction” experience (“taken and

relocated to another location”) also did not want their CE to end. In fact, Table 10 demonstrates that 70% of the study population claimed that their CE changed their life in a “positive way,” 17% stated the change was “neutral,” 8% stated it was “slightly negative,” and only 5% stated it had a “highly negative effect on changing your life.” For the response to the question, “how would you describe your experience?” only 5% stated it was “mainly negative.” Even the data of the CE with the 12 types of NHI beings presented in Table 5 were overwhelmingly perceived as not negative. This result included the Greys and the Reptilians, which have the “reputation” of being highly negative beings. Consequently, the FREE study results from thousands of individuals from over 100 countries who report having a CE with NHI dispels the traditionally held belief of the “Evil Negative ETs” held by mainstream ufology and much of popular entertainment media.

One of the most important findings is that 70% of CEs view themselves as “contactees” and not “abductees.” 68% have had contact with NHI but have no recollection of ever being “abducted” (taken against one’s will to another location). Only 32% who have had contact with NHI stated that they have had an “abduction,” and as stated earlier, the majority of these “abductees” now call themselves “contactees.” When we asked our respondents to describe their last few experiences, only 8% described their experience as an “abduction of the most negative kind,” and over 71% stated that their CE was highly positive. It is important to note that 172 individuals reported a MILAB, where military-looking humans abducted the respondent, and many of these reported that medical procedures were performed on them by military officials. Our data has revealed that 35% (N=172 of 489) of the abduction cases were reported to be MILABS, and these MILAB abduction cases were reported to be the most negative.

An equally important research finding is the reported altered patterns of behavior and associated positive psycho-spiritual transformative outcomes in one or more forms of personal growth, attitudes, philosophical values, and an awareness and knowledge of other realities. More specifically, a diverse and complex range of physical, psychological, perceptual, and paranormal phenomena, which involve both perceived physical and non-physical type CEs, can be summarized as follows:

- 1) The altered patterns of behavior, perceptions, and associated positive behavioral transformative outcomes were reported by up to 85%, depending on the question asked in our study population (N=3,256). Surprisingly, 84% of the Phase 2 study sample of 1,919 subjects reported that they “did not want their CE to end”;

- 2) we also learned that 74% of the CERs stated that CEs changed their life in a positive way, that 16.5% reported no change, and only 10.4% reported a negative change in their life;
- 3) the majority (71%: N=433) of those who reported more frequent CEs (> 10 times) were more likely to report that the CEs had a “positive impact” on “changing their life”;
- 4) 68% of individuals claimed that they have had contact with NHI but have not had an “abduction,” while 32% claimed to have had contact with NHI and had an “abduction” (N=489);
- 5) approximately 70% of those who have had a CE consider themselves “contactees” (“more egalitarian- being treated as more of an equal”) and not “abductees”;
- 6) a large percentage of the study sample, 80%, reported having an OBE as part of their CE;
- 7) the majority of subjects, $\geq 68\%$, did not report events and/or experiences typically associated with the traditionally held beliefs regarding the “alien-abduction phenomenon”;
- 8) the incidence of unusual experiences, such as the reported observation of paranormal activity, NHI beings, and the positivity of the subjects’ responses to these experiences, were remarkably consistent across countries and racial/ethnic groups, with a sufficient sample size to permit comparison. This argues against the notion that these experiences are simply an expression of cultural myths, archetypes, or memes; and
- 9) the reported positive behavioral outcomes facilitated by the CE manifest in one or more forms of personal growth, attitudes, and spiritual and philosophical values. This is represented by the CER’s conviction that they have become more open-minded, with a more expanded worldview and understanding of themselves and what life is all about, and an awareness and knowledge of other realities. The overarching question is whether or not such insights and beliefs actually represent a greater understanding and true perspective of one’s self and life as facilitated by the CE, or are, instead, induced in the CER by some unexplained means.

Our research findings also reveal that CEs are having numerous types of so-called “paranormal” experiences. For example, 80% have had an OBE; 78% have received telepathic messages from NHI; 50% have stated that they or a family member has received a medical healing from NHI; 37% have had an NDE; 67% have had a past life memory; 55% have physically seen an orb; 76% have seen a ghost or spirit; and the overwhelming majority have had other types of paranormal experiences in their home. While these types of paranormal CEs have been documented in the past, because of the FREE research study, we can begin to quantify each type of paranormal CE.

Another major finding from our research study suggests that the reported CE with NHI associated, with or without a UAP, is also largely non-physical and can occur via telepathy, during an OBE, or being floated into a "matrix-like" reality, as well as through physical interaction with a physical NHI. In fact, many CEs report that while on board a perceived UAP craft, the CE transitioned to a non-physical CE via an OBE, where they were transported to a non-physical reality. Similar transportations to a non-physical reality were also experienced while an NHI being was in the Experimenter’s home or in some other earthly location. Consequently, the results suggest that a non-physical CE is different but yet interrelated with the more commonly understood physical contact experience.

In fact, CEs associated with a UAP sighting is not the predominant form of CE, and sighting a UAP is not necessarily associated with a CE with NHI. This is an important consideration, since the FREE study dispels the notion that contact with NHI must always entail either a physical abduction or a landed craft with beings interacting with humans. Consequently, future studies of CEs should not be restricted to UAP-related experiences. This study may serve as a needed foundation for researchers to build upon for validation purposes to better understand a unique and diverse range of reported physical and non-physical type CEs with NHI associated, with or without a UAP.

One other important research finding is that many CEs associate their CEs with increased spirituality and, for many, the NHI that interacted with them are somehow connected to the “Spirit World.” In fact, 81% now believe that there is “Life after Death”; 83% believe that there is a connection between NHI and the “Spirit World”; 89% believe there is a connection between NHI and the “paranormal”; 75% believe there is a connection between NHI and reincarnation; 97% believe that NHI can travel to “other dimensions”, while 82% believe that NHI can travel to the past and the future; and finally, 91% believe that there is some sort of a grand plan in motion that CEs are all a part of. A

possible explanation for these spiritual beliefs might be because of the messages that NHI have given the CER. For example, 55% were given a message of love or oneness during their CE with NHI, and 30% were told by the NHI about the “death process” and the “Spirit World.” Other equally important information given to the CER by NHI are as follows: 31% were given a message about God; 26% were given a message about reincarnation by NHIs; 25% were told by NHIs that they at one time were NHIs; 24% were told by NHIs that they interacted with NHIs in a Past Life; and 26% were told that NHIs are upgrading our Human DNA.

While it is premature to develop any firm conclusions from the FREE research study, the results imply that the study population may actually characterize two or more types of CEs and associated phenomena. That is, a physical-based CE may be associated directly with the observation of a UAP and/or interaction with an NHI on Earth, on board a craft, or in some other perceived 3D reality. For example, approximately 77.4% of the subjects reported seeing an “intelligently controlled craft that was not man-made,” and 62% stated that other witnesses also saw the perceived UAP craft. Fifty-seven percent of our Phase 2 respondents also mentioned that they physically saw an NHI. While many that have seen a UAP craft have not physically seen an NHI, almost 56% of those that have seen a UAP craft have had telepathic communications with an NHI. Overall, 78% of all CERs have received telepathic communications from NHI. In addition, approximately 25% of the subjects who reported having had visual contact and communication with NHI believe they have had physical experiences on board a physical craft. This included medical examinations, medical healings, and/or the implantation of a device, among physical experiences with NHI beings mentioned previously.

In contrast to a physical CE, a non-physical CE may be more representative of an OBE-like experience. Many individuals, for example, have reported interacting with a physical NHI and then reported being “transported” via an OBE to another “dimension.” Other CERs who report not having an interaction with a physical NHI are also transported via an OBE to another “dimension” or “matrix-like” reality. As reported earlier, many of these individuals that were transported to another reality may not have physically seen an NHI being but have seen a UAP craft. Many were also transported to these alternate dimensional realities while on a UAP craft. As we have demonstrated, more individuals (50%) have been transported to other matrix-like realities and had CE with NHI in these realities, than those who reported having an abduction (32%). In addition, 78% of our Phase 1 subjects reported having been “contacted” in a non-physical way (e.g., telepathic communication), and 68%

claimed they had a CE with an NHI but have not been “abducted.” These results are reinforced by the concomitant reports of experiencing telepathic communication with a physical NHI in a 3D reality or telepathic communications with a non-physical NHI while they are in a perceived non-3D reality, perceived by some as another dimension or reality. There are also other factors, such as: perceived manipulation by NHI of time and space, a sense of “oneness” or “interconnectedness” with the universe, experiencing an “expanded consciousness,” and the belief that their consciousness left their body during the CE, among other non-physical types of CEs noted prior.

III.b. Comparison of the FREE Study to Prior Investigations

The lack of UAP-related research on CEs in the literature mitigates any reliable comparative analyses between the FREE academic research study and the few quantitative studies that have focused primarily on the so-called “alien abduction” experience. The evaluative relationship of the results in this study with the few others in this area by Ring (1984, 1992), Parnell & Sprinkle (1990), Mack (2000), Clancy (2005), and Marden & Stoner (2012, 2013) are also not straightforward given the associated methodological differences, as follows:

- 1) the number of subjects (FREE study: N=3,256 vs. < N=100);
- 2) FREE engaged in an extended worldwide publicity via different media to obtain anonymous survey respondents from over 100 countries. In contrast, other studies utilized self-selection of previously identified “abductees” from the United States;
- 3) the type, wording, and number of survey questions asked (over 700 in the FREE study vs. ~50);
- 4) the FREE study asked subjects to complete the survey only if they have conscious explicit memories of their CE and not memories via hypnotic regressions, lucid dreams, channeling, etc. In contrast, all of these previous alien abduction studies allowed memories from hypnotic regression, lucid dreaming, channeling, and other non-conscious memories;
- 5) the incidence and type of CEs. All of these previous small studies focused on only individuals that had an abduction type of CE, but the FREE study allowed all types of CEs with NHI, i.e. physical contact, telepathic contact, contact in a perceived “matrix reality,” and UAP-

related CErS that have had an abduction and those that have not had an abduction;

- 6) the FREE study addressed the diversity of paranormal and spiritual experiences encountered by individuals, while other studies primarily focused on physical experiences;
- 7) the FREE study incorporated questions on the psychological impact and changes to their values and belief systems from these experiences to better understand how the CEr was behaviorally transformed as a direct result of their CEs. In contrast, almost all of these other studies did not investigate this important transformational aspect of the CE; and
- 8) while prior studies have focused primarily on the physical aspects of "abductions" or individuals who have been taken and relocated on board a UAP craft by so-called "extraterrestrials," the FREE study analyzed those who reported physical and non-physical types of CEs that may or may not relate to sightings of a UAP. As stated earlier, while the participant might not have seen the UAP craft, a large number had a family member who saw the UAP craft or the individual had direct physical contact with a UAP-related NHI that was identified in Table 5. This is represented, in part, by the finding that the 68% of the respondents have had UAP-related CE with NHI but report that they never have had an abduction. In addition, the majority (~75%) of the FREE study population reported to "not" have conscious memories of being on board a UAP craft. Prior studies which have not made this distinction, therefore, may have excluded over two thirds of UAP-related CErS.

Consequently, the comparisons between the FREE research study and other study results must be regarded as extremely limited and tenuous, and thus interpreted with caution.

The most significant analysis of behavioral outcomes facilitated by the CE that compares to that of the FREE study was the study conducted by psychologist K. Ring (1992) in subjects who reported having had either an NDE or an abduction type of CE associated with a UAP, noted prior. Briefly, according to Ring, both the UAP abductee CEr (N=97) and the NDE CEr (N=74) subject groups manifested very similar behavioral transformations despite their uniquely different experiences. Interestingly, the FREE survey results, which utilized many of the same questions as Ring's study, closely matched Ring's

result, which showed that between 70-85%, depending on the question asked, of the individuals in both his UAP abduction and NDE contact groups underwent a profound psychological transformation for the positive. Similarly, a large percentage (70-85% depending on the question asked) of the FREE study subjects also reported highly positive outcomes facilitated by their CE(s), as revealed by the following attributes: increases in social concern, spirituality, appreciation of life, self-worth, compassion towards others, and belief in life after death, among others which were consistent with those reported by Ring (1992) in his UAP and NDE groups. The reported consistency between the two study outcomes support the conclusion by Ring (1992) of a “pervasive pattern of wide-ranging and powerful psychophysical changes following either a UAP abduction or NDE experience.” An overarching question remains as to the nature of the actual “trigger” and associated reason(s) (physiological, psychological, and spiritual, etc.) for change in one’s insights and beliefs facilitated by such extraordinary experiences.

Another significant comparative analysis of the FREE study results is that with the four-stage model developed by noted Harvard psychiatrist, John Mack (2000). Mack’s model, which incorporates many similarities from his study of over 200 CErS, includes the following:

- 1) “taken against their will and given fear producing intrusive procedures”;
- 2) “upon completion and returning to everyday life, they often experienced a sense of isolation and estrangement”;
- 3) “they experienced an ‘ontological shock’ where their normal paradigms of belief and values had to shift. They knew they were not alone in the universe”; and
- 4) after the “paradigm shift, many seemed to manifest a spiritual enlightenment.” Further, Mack reported that the CEr also undergoes an experience in which they report that their “consciousness could separate from and return to their body, which could live in multiple universes simultaneously.”

The FREE study results substantiate all of the four stages discussed by Dr. Mack. The numerous questions of the “ontological shock” and the “paradigm shift” in Mack’s descriptive model of CErS correspond to the diverse range of psycho-spiritual/behavioral CE-dependent outcomes reported earlier in this paper. Table 16 reveals that, initially, 18% of CErS viewed their experiences as an

“abduction of the most negative kind,” but over time, that rate was reduced to only 8%.

In an important questionnaire study to determine common characteristics of the CE, Marden & Stoner (2012) analyzed responses from 50 questions (demographics, memories, and emotional and physiological responses) presented to an “Abduction Experiencer” (AE: N=50) group and a control “Non-Abduction Experiencer” (NAE: N=25) group. This study indicated that the vast majority of the AE group was revisited (some more than 10 times) and taken from their homes to an “alien craft.” Similarly, the FREE study revealed that it is not uncommon for subjects to report frequent CEs (approximately one-half of a sample of 1,316 subjects interacted 11 or more times). In the Marden-Stoner study, 62% of the AE group stated that they consciously recalled the observation of NHI immediately prior to an abduction while they were outside their home, and 67% consciously recalled the observation of an “unconventional craft.” Likewise, slightly over half (53-61% of N=2,430) of FREE study subjects claimed to have observed an NHI being, and approximately two-thirds reported seeing an “intelligently controlled craft” which “hovered,” or made “impossible maneuvers” (44-52%).

Other similar results reported in both the Marden-Stoner (2012) and FREE studies included the following: 1) 43% (N=21) of the AE group in the Marden-Stoner (2012) study stated that witnesses reported the “observation of a UAP prior to or during their abduction.” In contrast, 41% (N=2,368) of FREE subjects reported that the UAP was “not a manmade craft” and was seen by multiple observers; 2) 53% (N=21) of 40 subjects of the AE group believed they felt an alien implant in their body, and 83% stated that they had awoken with unexplained marks on their bodies immediately following their CE. Similarly, 52% (N=1,302) of the FREE subjects believed that an NHI placed a permanent foreign object in their body, and 53% reported having awoken to see puncture wounds or scoop marks on their skin that could not be recalled as to how they were received; and 3) telepathic communication with a NHI associated with the CE was a common result in both the Marden-Stoner (88% of AE group, N=35) and FREE Phase 2 survey (78% of N=1,570).

The most commonly reported types of paranormal anomalous activity associated with the CE in the FREE study are the following: OBEs; NDEs; medical healings by NHI; reported “apports” (an appearance of an object from an unknown source); receiving telepathic messages; malfunctioning electrical appliances; sightings or orbs, ghosts and/or poltergeist activities in their home such as household items flying through the air, and pictures flying off walls, etc.;

“missing time”; and observing “strange lights in their house with no known source,” among many others. These were consistent with Vallee’s (1977, 2008) description of the UAP in his “Layer V: Psychic Effects” model, as follows: “Impressions of communication without a direct sensory channel, poltergeist phenomena: motions and sounds without a specific cause, and the observed presence of a UAP.” Similarly, 88% (AE Group; N=43) of the subjects in the Marden-Stoner (2012) study reported paranormal activity in their homes (light orbs that dart or float through the air, poltergeist activity such as household items flying through the air, and pictures flying off walls, etc.). Such activity was also noted by Hopkins, Jacobs, & Westrum (1992) in CErS who reported a sense of a “strange figure present, missing time, seeing strange balls of light in one’s room, and unexplained scars on their body.” One of the major findings in the FREE study was the frequent report by CErS of sightings of orbs, ghosts/spirits, and even the large number of NHI beings dressed in “monk’s robes” (N=569) which greatly outnumbered those that received a “medical exam” by NHI (N=449).

The traditional description of the AAP and associated belief that an “abduction”-related CE commonly involves sexual and biological examinations, which may include the removal of a fetus, was evidenced in the FREE study, but to a much lesser extent than that reported by Jacobs (2000) and Hopkins, Jacobs, & Westrum (1992). It should be pointed out that neither Jacobs nor Hopkins conducted or published any statistical research on UAP-related CErS with NHI, and almost all of their subjects’ abduction information was derived via hypnotic regressions. More specifically, the FREE study revealed that approximately 23% of the sample population reported being subjected to biological examinations. Nevertheless, unlike the opinions of Jacobs and Hopkins, who believe that all of the UAP CE revolve around an “alien breeding program,” the FREE study revealed that 7% of our entire sample population reported to “know for a fact that a fetus was taken” from them and that they “might have” a hybrid child.

Again, it should be emphasized that although these types of medical examinations and physical experiences are reported, their incidence appears to be markedly less than that suggested by those who have described a typical AAP (Jacobs, 2000; Hopkins, Jacobs, & Westrum, 1992; and Newman and Baumeister, 1996). In addition, neither Jacobs nor Hopkins ever described the phenomenon of medical healings by UAP-related NHI. As we have previously stated, almost double the number of individuals have reported a medical healing by NHI (N=732) than those that have reported having had an abduction (N=489) or being subjected to a medical exam by an NHI (N=449). Dr. Joseph

Burkes and Preston Dennett have prepared a separate chapter for our book on this phenomenon of UAP-related Medical Healings by NHI from the accounts of our Phase 3 responses to this issue (Burkes and Dennett, 2018).

The conclusions by Jacobs (2000) and Hopkins, Jacobs & Westrum (1992) that the AAP is primarily a negative experience is contradicted by the thousands of survey responses from more than 100 countries to multiple questions on this topic from our FREE study. Specifically, while the initial first few CEs with NHI are understandably associated with more negative outcomes (Mack's "ontological shock," anxiety, confusion, and searching for answers, etc.), with repeated interactions, the majority of CErS comes to regard their experience as highly positive. Again, this result is reinforced by the finding that 84% (N=1,919) of the FREE study population reported that they did not want their CEs to end. More specifically, approximately 8% of this population regarded their CE with NHI as "highly negative", but over 71% stated that their CEs were "highly" or "slightly" positive. Our data also demonstrated that 66% of CErS described their experiences as "Mainly Positive," 29% as "Neutral," and only 5% described their experiences as "Mainly Negative."

III.c. The Role of UAP in the Contact Experience

A paradox exists when we evaluate the anecdotal reports of anomalous or so-called "high strangeness" type events associated with UAP and NHI. This evidence, if valid, suggests a phenomenon that can not only mitigate gravity and inertia and modify space-time, but can interact both physically and non-physically with humans, as shown by the reported non-verbal communication and the manipulation of consciousness in the CEr. More specifically, it appears that UAP-related NHI may control what we think and what we see, appear to us in any number of disguises and shapes, induce OBEs, induce "missing time," can transport us to other dimensions or realities, and may be present with us in an invisible or visible state. An alternative explanation is that we may be dealing with an unknown phenomenon capable of producing unusual perceptions in people's minds. This is evidenced by witness reports of "shape-shifting" UAP and NHI, their apparent ability to materialize and dematerialize, reports of NHI floating through structures, reports of NHI beings shifting to orbs and vice versa, and even telepathic communication with NHI associated with many UAP encounters. While it would be a giant leap to claim to know the nature of this phenomenon, it is clear that the more that is revealed about UAP and associated NHI, especially from the standpoint of the subjective experience, many more questions are generated than answered. As we attempt to just scratch the surface of this phenomenon, the concept of "high strangeness" appears to be a suitable

term that captures the essence of the CE and UAP as reported by many who experience it.

Collectively, the FREE study results raise a series of overarching questions which lie at the heart of this phenomenon: Are physical and/or non-physical NHI actually interacting with humans? Are NHI one intelligence, or a hierarchy of different types of NHI? Where are these “beings” from— from Earth, from our solar system, from our galaxy, from our universe, or from another dimensional reality, or even from the very fabric of our reality? Another fundamental concern relates to the specific characteristic(s) of the CE or “trigger for change” responsible for facilitating the reported attitude changes and the diverse range of physical and non-physical experiential attributes reported by CErS. Within this context, it is worth noting the similarity of such anecdotal evidence in the FREE study with that reported by noted UAP researchers.

Astronomer J. Allen Hynek (1978), who served as scientific adviser to several studies (Project Sign, Grudge, and Blue Book) undertaken by the U.S. Air Force to analyze UAP-related events, for example, concluded that:

“I hold it entirely possible that a technology exists which encompasses both the physical and the psychic, the material and the mental.... The UFO phenomenon is “so strange and foreign to our daily terrestrial mode of thought.”

Similarly, computer scientist and astronomer Jacques Vallée (2003) stated:

“My personal contention is that the phenomenon is the result of an intelligence, that is technologically directed by an intelligence, and that this intelligence is capable of manipulating space and time in ways that we don't understand. ... The essential conclusion I'm tending to is that the origin of the phenomenon of the intelligence is not necessarily extraterrestrial. ... I think we are dealing with something that is both technological and psychic, and seems to be able to manipulate other dimensions. This is neither wishful thinking nor personal speculation on my part. It's a conclusion that comes from interviewing critical witnesses, and then listening to what they have to say” (Valle, YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena,” interviewed by Dr. Jeffrey Mislove, dated 2003).

The similar conclusions by both Hynek and Vallee, based upon decades of investigative research of the UAP, are supported by the FREE study results, which indicate that an apparent intelligence or force of some type seems to exert

control on the individual, who may then experience a diverse range of physical and/or non-physical effects. Our research data suggests that the physical aspects are but a small fraction of attributes associated with these complex manifestations. Indeed, it is the pervasive non-physicality, the parapsychological and other paranormal aspects, that comprise the majority of survey respondents' experiences.

We firmly believe that the field of parapsychology needs to take note, and instead of remaining distant from the UAP phenomena, this field needs to embrace it. We hypothesize, as the late Dr. Edgar Mitchell repeatedly stated to members of FREE, that *“The Experiencer of contact with NHI is the key that will open the door towards understanding what is the relationship between what is ‘Consciousness’ and contact with NHI.”*¹¹

One illustration of the pervasive non-physicality of this phenomenon is that many FREE survey respondents reported receiving messages that contain personal counseling and guidance and religious-spiritual and/or scientific/technological information. While subject to interpretation and debate, it is tempting to speculate that the messages CErs report to have received, and their newly developed personal and philosophical viewpoints incurred by their CE, may support Vallee's hypothesis of a *“new cosmic behavior”* or belief system facilitated by an intelligence to influence our society (i.e., altering old belief systems and enacting new ones). Kenneth Ring's views are closely associated to those of Vallee's hypothesis, which have also been confirmed by our research findings. Ring states that the *“increasing fascination with and immersion in the domain of the extraordinary encounters may well presage the shamanizing of modern humanity”* (Ring, 1992). Using the theory of a *“Mind at Large”* by philosopher Michael Grosso, Ring argues:

“The threat of mass death from nuclear warfare, global ecological catastrophe, or both, is evolving a new level of consciousness from humanity at large. It is a consciousness that is aimed at lifting humanity above its usual sensate and materialistic concerns into the realm of the transcendent. This emergent level of consciousness is serving an adaptive evolutionary end, for evolution is teleological... Mind at Large, he insists is not just a more acceptable contemporary euphemism for God. Rather, Grosso... is postulating that Mind at Large is a benign transpersonal aspect of mind that is conscious, purposive, intelligent--and capable of interacting with matter... To understand Grosso's conception here (and of course he is far from alone in postulating the existence

¹¹ Personal conversation with Dr. Edgar Mitchell

of some kind of guiding planetary intelligence), you must assume that Mind at Large is the apparent source of “signals” that are redolent with symbolic meaning for humanity, that must be decoded before they can be understood” (Ring, 1992).

We have thus finally arrived at the concept of a “Universal Mind,” “Mind at Large,” “Cosmic Consciousness,” “Cosmic Intelligence,” or what some call “God.” The newfound belief of a “God,” “Life after Death,” the “Spirit World,” reincarnation and increased spirituality are all common findings of the personality changes of CEs derived from our FREE study and from various NDE research studies. Co-author Reinerio Hernandez has previously written that NDEs, OBEs, and UAP-related CEs with NHI all became universally well-known during the 20-year period between 1970-1990 (Hernandez, 2013). It was in 1975 that Dr. Raymond Moody publicized his best-selling NDE book titled *Life After Life*, which sold millions of copies worldwide. This was the first book that popularized the term “Near Death Experience.” The OBE research of Robert Monroe was published with Monroe’s 1971 book titled *Journeys Out of the Body*, which is credited with popularizing the term “Out of Body.” It was also during this same time period that the Star Trek TV and movies series were developed and seen by millions worldwide. This was also the time period where the best-selling *Chariot of the Gods?* book series by Erich von Däniken was published and sold millions, which later led to the “*Ancient Aliens*” TV series that has been on television for almost 10 years and is seen by millions worldwide on a yearly basis. Finally, all off the major abduction books written by Whitley Strieber, David Jacobs, Bud Hopkins and John Mack were written during this same time period. Was this a universal “synchronistic coincidence” that all of these “Contact Modalities” became known worldwide at the same time?

Worldwide exposure to NDEs, OBEs, and CE with NHI associated with or without a UAP are having a profound worldwide impact on the consciousness of humanity. Obviously, these CEs cannot be irrefutably proven or disproven at this time, but increasing anecdotal and scientific evidence is beginning to open these avenues of exploration. Consequently, the only thing that can be said with certainty is that the reported atypical and extraordinary CEs, which represent a diverse range of psychological, physiological, and paranormal attributes, can neither be easily rationalized nor scientifically validated, but seem “real” to those who experience them. If proven valid, do such incidents of “high strangeness” characterize a new area of science, or are we simply dealing with creative hoaxes, a psycho-cultural phenomenon, and/or some form of “mind control,” confabulation or delusional behavior (psychopathology), or in some cases, might NHI actually be interacting with humans?

The broad continuum of theories, controversial perspectives, and associated limited research evidence on the nature of UAP-related CEs with NHI and how it may induce behavioral transformative effects raises considerably more scientific, psychological, and spiritual questions than answers. Despite the many associated perspectives and similarity of mystifying UAP and SMEE Contact Modalities research outcomes have addressed prior, there exists little more than unsubstantiated conclusions and related acrimonious debate to either accept or reject that UAP-related contact with NHI is actually interacting with humans and, if so, what intelligence and intent might be behind this phenomenon. Despite decades of research, we are left wondering whether such reports of such extraordinary experiences can be rationalized only by one's desire to want to believe, or by intuition, or by evidence and logic. At the very least, however, the collective evidence clearly indicates that "something" significant is occurring in a large number of people that cannot be adequately explained using traditional scientific principles. Researching what governs and regulates that "something" should be considered an important endeavor for mainstream science. The complex riddle of the UAP is the ultimate Gödel's incompleteness theorem (i.e. discoveries which had dramatic implications for the philosophy of logic and mathematics).

III.d. Non-Local Intention and Perception: Consciousness Beyond the Brain?

The theories and associated experiments in quantum physics (e.g. law of entanglement, double-slit, non-locality, and the "observer effect"), concomitant with unexplained anecdotal evidence from studies on the Contact Modalities (ESP, NDE, OBE, after-death communication, mediumship, remote viewing, hallucinogenic journeys, past-life recall, among other phenomena), lend indirect evidence to support the concept that our consciousness may influence and give rise to various phenomena that seem to exist in the physical world. In fact, experimental evidence of Non-Local Intention and Perception (NLIP) suggests that humans can exchange information without the use of their sensory systems and intentionally effect change in other people and physical systems at a distance (telepathy, remote viewing, and psychokinesis). Physicist and Nobel Prize recipient E. Wigner (1967) even considered theories in quantum mechanics (QM) as proof of some form of "cosmic consciousness" for explaining anomalous events such as ESP, and Nobel Prize-winning physicist Erwin Schrödinger (1944) believed that ESP could be explained by realizing that our consciousness

is immersed in the QM wave function, which serves as a "field of consciousness" over the Earth.

FREE Co-Founder Edgar Mitchell, in a series of articles, presented a new model of information processing in nature called the Quantum Hologram Theory of Consciousness (QHTC) which suggests that the QH is a model that describes the basis for consciousness. The QHTC is elaborated on in Dr. Mitchell's Chapter 5 article titled "*Nature's Mind: The Quantum Hologram.*" Mitchell stated that the Quantum Hologram (QH):

"... explains how living organisms know and use whatever information they know and utilize. It elevates the role of information in nature to the same fundamental status as that of matter and energy. We speculate that the QH seems to be nature's built-in vast information storage and retrieval mechanism and one that has been used since the beginning of time. This would promote the QH as a theory for possibly explaining how the whole of creation learns, self-corrects and evolves as a self-organizing, interconnected holistic system" (Mitchell, E, & Staretz, R, 2011).

The concepts of "non-locality" and "cosmic consciousness" may be indirectly supported by the anecdotal evidence in the FREE study. More specifically, the finding that a large percentage of subjects reported having perceptions of alternate realities/dimensions or a sense of "oneness" or "interconnectedness" with the universe and experiencing an "expanded consciousness" and non-physical interactions (telepathic communication) with NHI, represents a possible aspect of NLIP. This is represented, for example, by the finding that 78% of a large sample population reported having received "some type of telepathic or thought transference, or direct knowing from NHI." The subjective nature of such questions or theories and associated dearth of supporting evidence to explain such concepts and experimental findings may be due to the fact that parapsychological and consciousness researchers have typically discussed only electromagnetism in relation to consciousness. Often ignored is the torsion force, which may be an important aspect of bio-energy that facilitates anomalous events associated with consciousness (Swanson, 2003, 2010).

Parapsychological phenomena, which seem to defy logical explanation based upon the known four forces (two nuclear, gravitational, and electromagnetism), appear to have been validated through replicated, well-controlled experimental studies in mental intention and remote viewing (Targ, 1997, 2012; Penrose, 1994; Jahn, 2000; Dunne, 1991), telepathy (Radin, 2002,

2006, 2008; 2012), and psychokinesis (Schmidt, 1985; Dunne & Jahn, 1992). This extensive evidence, too numerous in content to address here, has led many researchers to adopt the somewhat controversial position that parapsychological phenomena are not explainable by known laws in the physical universe and require “something” beyond the four fundamental energies. This “something,” referred to as “subtle” energies or “torsion fields,” has been proposed as force which is “converted to an observable energy via an intermediate transducer,” such as a living system, and recorded on any physical or biological object (Swanson, 2003). This suggests that humans may actually be potential sources and conscious detectors of subtle energies.

Support for NLIP in general, and “subtle energy,” in particular, may be evidenced by experiments which suggest that telepathy is not affected by distance, and that precognition (future information) is not limited by linear time-progression (Radin, 2006). Many physicists have even concluded that the universe is actually a “mental” construction and that everything is interconnected through non-local interactions of the quantum universe (Wigner, 1967; Schild, 2014; Stapp, 2007; Haremeim, 2016; Neal, 2015). Taking this concept a step further, the controversial case for the influence of consciousness in mind-to-mind and mind-to-matter interactions has been considered by some researchers to be “impressively well documented” with “staggering probabilities against chance of having produced the results” (Penrose, 1994; Jann, 2000; Radin, 2008). Since research in ESP has failed to provide an adequate explanation for how information might travel from one place or mind to another place or mind, however, the specific mechanism(s) which may govern this process remains unknown. If proven, “torsion energy” may be the force which governs the information exchange reported in NLIP experiments, which appear to incorporate time alterations of the past and future. In other words, if torsion waves act as actual connections in time-space, then telepathic communication between people separated by vast distances becomes possible.

If a type of bio-energy field (torsion force), which Edgar Mitchell calls the Quantum Hologram, were found to be a carrier wave for consciousness, and to serve as a non-locally connecting force unifying us in real-time, this “energy field” may represent the so-called “missing link” that facilitates one’s ability to send (intention) and receive information beyond the use the basic five sensory systems. Indirect support for this concept comes from the employment of gravimetric devices by various scientists who have used torsion fields to measure and record distant astrophysical events and processes in real time (Haremeim, 2016; Neal, 2015; Dubrov, 2005). Their results support the notion that information at any single place in the universe can be instantaneously obtained

at any other location. Given this context, there exists a large body of documented research on NLIP which shows, at least according to some, that the experiencer retrieves and processes information of remote events non-locally, and that this cannot be explained by errors in experimental design, research methods, and/or statistical analysis (Radin, 2006).

Support for the possibility that human intention can affect physical systems has also been studied in a variety of group settings (meditations, ceremonies, and important global events) and in individuals. In fact, in 1987, physicist R. Jahn and psychologist B. Dunne announced that after a decade of rigorous experimentation as part of the Global Consciousness Project (GCP) at the Princeton Engineering Anomalies Research Laboratory (PEAR), humans are able to affect physical systems through mental concentration alone (Jahn, 2000; Dunne, 1991; Nelson, 2001). To summarize briefly, in this unique study, the output of a worldwide network of one hundred computer random event generators (REG), which continuously emitted ones and zeros in a random pattern, was analyzed by a supercomputer at PEAR to identify any statistically significant deviation from randomness that may be influenced by major world events. Remarkably, such deviations were reported when major events elicited the attention of millions of people to a single point in time (e.g. terrorist attacks on September 11, attacks by Al Qaeda, the tsunami that devastated Southeast Asia, and the election of President Obama, among others). This outcome led the researchers to conclude that such changes in the REGs were caused by a field of consciousness strong enough to affect artificial intelligence, proving that “we are all one” (Nelson, 2001). Concurrent with the GCP, the same researchers conducted thousands of experiments with hundreds of subjects to further evaluate if our minds may affect the normal functioning of electronic devices. Remarkably, subjects instructed to use their intention to influence the REG towards a one or zero outcome were able to produce a significant change in the direction of their intention (Jahn, 2007). The researchers determined that the probability of this result happening by chance, rather than by the influence of the human mind, was less than 1 in 1 billion. Though the influence was small, the significant consistency of the results and odds against chance led them to conclude that our brains are capable of communicating on “invisible pathways” (Jahn, 2007). These outcomes suggest that perception of reality without the use of one’s physical senses may be possible.

A similar conclusion was made by psychologist D. Radin (2004), Chief Scientist at the Institute of Noetic Sciences, who reported that skin-conductance activity reacted appropriately and consistently a few seconds prior to randomly presented emotionally calming or upsetting pictures. Experiments using

electrocardiogram measures of heart rate variability also detected a significant pre-stimulus cardiac change starting about 18 seconds before participants knew the future outcome of an event (Radin, 2008). Collectively, therefore, these studies suggest that the brain's regulatory mechanism may be activated just before conscious will to allow a brief period for consciousness to override a decision. Clearly, however, further research is required to determine whether one's consciousness may react to an event before it is actually experienced.

Such experimental outcomes led Radin and his colleagues (2012) to consider that entanglement in the subatomic quantum domain is responsible for NLIP. These researchers tested this theory using what is known as the "double-slit" paradigm to evaluate the influence of consciousness on quantum processes ("collapse of the wave function"). Interestingly, the results in meditators and non-meditators who were asked to imagine or influence which of the two slits the photon passed indicated a significantly greater effect size with the meditators. Based on this result, Radin (2012) concluded that, "observations not only disturb what has to be measured, they produce it. We compel the electron to assume a definite position. We ourselves produce the results of the measurement." In a related experiment, Radin (2008) asked subjects to imagine they could perceive and alter a low-intensity laser beam in a distant interferometer isolated from the environment. The results, which indicated that one's intuition modified the photons' quantum wave functions and the pattern of light produced by this device, directed him to conclude that, "intuitive knowledge arises from perceptions that are not mediated through the ordinary senses."

The influence of NLIP has also been reported by the existence of interpersonal EEG coupling between healer and subject pairs by which the healer produced a "connection between the healer and the subject." Justification for this outcome was reported in a comprehensive review of the literature by Radin (2012), who described similar effects in approximately 15 percent of pairs of people who showed "non-chance EEG correlations." Interestingly, although physicists initially believed quantum entanglement was of little significance, fMRI and EEG studies now suggest that its effects may actually be associated with brain activity. This concept was supported by psychologist C. Alvarado (2000) in an EEG-based study of social interaction at a distance. Surprisingly, when one of the paired participants received a one-second stimulation from a light signal, a weak but statistically significant response was also detected in the Alpha range EEG activity of the other member of the pair.

The concept of NLIP cannot be appropriately evaluated without considering research in mediums who claim to communicate with the deceased. FREE board member Dr. John Klimo wrote an excellent academic book on mediumship (Klimo, 1998), but mediumship research has been scarce. Recent mediumship research has addressed the validity of such alleged experiences to determine if one's consciousness can interact with the living and physical world and even persist after physical death. The primary objective of mediumship research involves the analysis of information conveyed by mediums from supposed deceased persons to the living (i.e., sitters), and from the living using anomalous information reception (AIR); that is, the reporting of accurate and specific information without prior knowledge, fraud, and in the absence of "normal" sensory input.

In recent years, the most extensive mediumship research has been conducted by J. Beischel and colleagues at the Windbridge Institute for Applied Research in Human Potential. Based on their collective research findings obtained under well-controlled experimental conditions, the researchers considered AIR to be a genuine trait in some individuals (Beischel, 2007, 2014, 2015). In one study, for example, Beischel (2014) analyzed AIR accuracy of 86 readings by twenty Windbridge-certified research mediums from "blinded" sitters (i.e., eliminated rater bias, experimenter cueing, and fraud). In another study using a more well-controlled triple-blind protocol, the same research group evaluated AIR on individuals not present at the reading (i.e., proxy sitter) who scored target and decoy readings by eight mediums. The results, which indicated that the sitters provided significantly higher scores for target (81 percent of the time) than decoy readings when presented with two or more alternatives, led them to conclude that a form of AIR was "operating during these readings" (Beischel, 2015). Collectively, the mediumship research evidence conducted at the Windbridge Institute, considered as valid evidence to support AIR by mediums, led Beischel (2014) to conclude that a "non-local source (however controversial) remains the most likely explanation for the accuracy and specificity of their statements."

While many researchers support experimental evidence on NLIP, skeptics disagree, although many do admit that something interesting is going on that merits serious scientific attention. The reason NLIP remains controversial is either that it does not exist, or that it does, but it cannot be reliably observed and measured using current scientific principles and methods. Collectively, though, the controversial nature of NLIP studies leave us with a key question at hand. That is, do we actually inhabit a quantum world where non-local effects occur at all levels of functioning, including "conscious reality," and not just as a curious

artifact of the behavior of subatomic particles? While the evidence has convinced many that NLIP is a characteristic of perception and the subjective experience, the results must be subjected to further validation before considering them sufficiently reliable to conclude that NLIP is a verified phenomenon. If proven valid, the existence of another universal force, which interrelates an aspect of consciousness with the physical world, could be recognized as the basis for positive NLIP experimental outcomes and many non-local type experiences (e.g., telepathic communication, and OBEs, etc.) reported by CERS in the FREE study.

III.e. Consciousness, the Quantum Hologram and Non-Locality

An apparent challenge in connecting concepts of “Consciousness” NLIP, the Contact Modalities, and SMEE Experiences, is that they are all difficult to define and imply many different things. A theory which has potential implications for understanding the basis for such concepts is the Quantum Hologram Theory of Consciousness (QHTC) (Mitchell, 2000; Mitchell & Staretz, 2011; Hernandez, 2013; Hernandez, R., Davis, R., Scalpone, R., & Schild, R., 2017). The QHTC, a model that describes the basis for consciousness, explains how living organisms know and use information and how the role of information in nature maintains the same fundamental status as that of matter and energy. More specifically, the QHTC considers consciousness to be an essential component of the universe, and all matter to possess subjective characteristics of consciousness (i.e., the foundation of everything) (Mitchell, 1995, 2001, 2003, 2011). The QHTC considers consciousness as non-local in the same way that quantum objects behave in a non-local manner, and this has potential significant implications for understanding anomalous events associated with the “Contact Modalities.”

The QHTC states that our universe, instead of being a 3-dimensional spatial construct, is actually a 4-dimensional construct which includes time (past, present, and future) and is more like a holographic image built up by interacting vibratory waves. According to Mitchell, the quantum hologram is

“a model that describes the basis for consciousness. It explains how living organisms know and use whatever information they know and utilize. It elevates the role of information in nature to the same fundamental status as that of matter and energy” (Mitchell, 2001).

Consequently, the QHTC serves as a basis for explaining how the whole of creation learns, self-corrects and evolves as a self-organizing, interconnected

locality occurs due to the phenomenon of entanglement, whereby particles that interact with each other become permanently correlated, or dependent on each other's states and properties, to the extent that they effectively lose their individuality and, in many ways, behave as a single entity. The two concepts of non-locality and entanglement go very much hand-in-hand, and, peculiar though they may be, they are facets of quantum mechanics which have been repeatedly demonstrated in laboratory experiments.

The idea that consciousness may be non-local originated with one of the inventors of quantum theory, Erwin Schrödinger. Schrödinger hypothesized that the quantum mechanical wave function serves as a "field of consciousness." He was the first to propose that Extra Sensory Perception (ESP) could be explained by realizing that the quantum wave function extends over the entire planet and that our minds are immersed in it (Schrödinger, 1967, 2008). Schrödinger laid the foundation for physicists and neuroscientists to further develop his initial theory that there might be some type of universal consciousness, or a "group mind" effect that can explain ESP and the paranormal contact phenomenon (McTaggart, 1987; Swanson, 2003). Consequently, the QHTC may serve to explain how the whole of creation learns, self-corrects and evolves as a self-organizing, interconnected holistic system.

Nobel Prize physicist Dennis Gabor, physicist/mathematician David Bohm, and neurophysiologist Karl Pribram developed the early holographic theories and a model for human cognition. They hypothesized that the brain operates in a manner similar to a hologram, in accordance with quantum mathematical principles. That is, the brain may actually be processing ordinary images into interference patterns, which are then transferred into virtual images just like a laser hologram. Furthermore, these quantum waves have the ability to store vast quantities of information (Schrödinger's "field of consciousness"), which is accessed by the brain to create our three-dimensional reality (Bohm, 1980, 1993; Pribram 1977, 1991, 1997, 1999). The later work by anesthesiologist Stuart Hammeroff and physicist Roger Penrose built upon Pribram's and Bohm's work and hypothesized that quantum activity within the neuron interact non-locally with other neurons and, along with the quantum hologram, facilitate a "conscious event" (Hammeroff, 1994, 1996; Penrose 1989, 1994, 2011). Their theory, advanced as the foundation for human consciousness, and quite possibly as an explanation for NDEs, OBEs, and possibly for even one's perception of reality after death, has not been uniformly accepted within the scientific community (Hernandez, 2013).

The next step in holographic theory was developed by mathematician Walter Schempp, one of the inventors of magnetic resonance imaging (MRI). Schempp developed a mathematical model called “Quantum Holography,” which states that all information on physical objects is carried in the quantum fluctuations of the Zero Point Field (ZPF) (Schempp, 1992, 1998, 1999). In fact, physicists Hal Puthoff and Bernard Haisch argued that the ZPF consists of a vast memory state (Haisch and Puthoff, 1997, 1998). As an extension of this concept, Schempp developed a mathematical model showing how the ZPF information can be recovered and reassembled into a three-dimensional image similar to MRI technology (Schempp, 1999). Conceptually, MRI operates in a similar manner to the concepts developed by Pribram generated from brain research, i.e. information encoded in the ZPF manifests as images. The mathematical theories of Schempp and Bohm’s original theory on the QH were then further refined by physicist Peter Marcer, who proposed that phase-conjugate-adaptive-resonance (PCAR) is necessary for the brain to perceive objects as they really exist in three-dimensional space (Marcer and Schempp, 1996, 1997, 1998a, 1998b; Marcer and Mitchell, 2001).

FIGURE 5

Phase-Conjugate-Adaptive-Resonance (PCAR) is necessary for the brain to perceive objects as they really exist in three-dimensional space (Mitchell and Staretz, 2011)

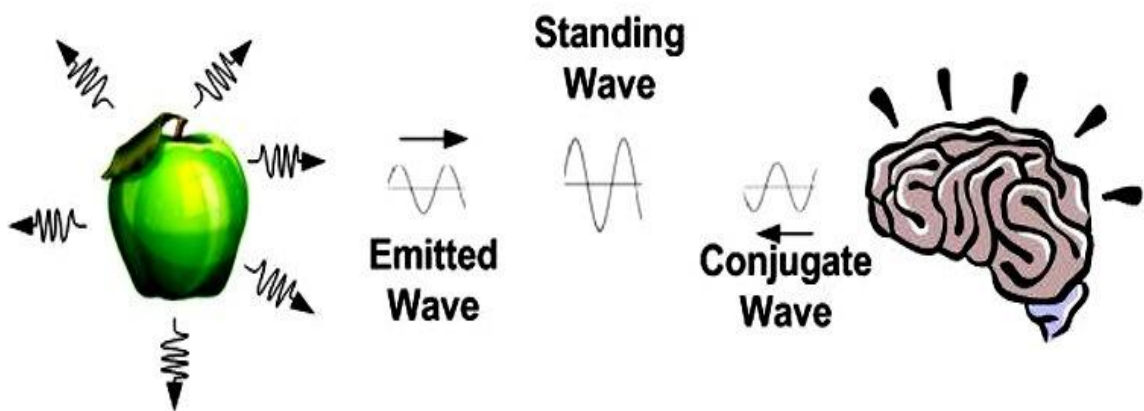


Figure 5. Zero Point Field (ZPF) information recovered via phase-conjugate-adaptive-resonance (PCAR) by the brain.

The QHTC theory states that we do not see physical objects, only their quantum information, and from this information, our brain then constructs our three-dimensional perception of reality through PCAR. Consequently, at the subatomic scale of matter, everything in the universe is interconnected. That is, all objects in the universe retain evidence of each event that has occurred and that this information is stored in holographic form (Mitchell, 2003). Taking this complex concept further, Mitchell contends that the brain constructs "concrete" reality by interpreting such frequencies from another dimension which transcends time and space, as illustrated in Figure 5. Accordingly, the brain may behave as a hologram by interpreting a holographic universe and their interrelatedness, which somehow gives rise to our existence and sensory images. Interestingly, this "holonomic brain theory" of quantum consciousness or "holistic" view of reality (i.e., a whole system being more than just the sum of its parts) has garnered increasing support among many within mainstream science.¹²

Edgar Mitchell extended these concepts into what is now known as the QHTC. In 1997, Mitchell collaborated with physicists Schempp, Marcer, Haisch, and Putoff and began to modify their models into a single physics model of consciousness, the QHTC. This theory states that we actually do not see physical objects, only their quantum information, and from this information, our brain then constructs our image of our world. If proven valid, our perception of reality is based upon the quantum fluctuations of the ZPF represented by a holographic universe, i.e. a reality that can be perceived as multi-dimensional (Mitchell, 1995, 1996, 2001, 2003, 2011; Marcer and Mitchell, 2001).

An extension of Mitchell's QHTC was provided by Dr. Rudy Schild, FREE co-founder, FREE's Executive Director and emeritus research astronomer at Harvard University. Schild, who discovered an alternative to the black hole model called the Magnetic Eternally Collapsing Object (MECO) (i.e. the universe is comparable to a MECO seen inside out) concluded that, "*MECOs are nature's hard drive that store the vast quantum hologram information describing the entire past state of the Universe*" (Schild, 2014). This concept, combined with Mitchell's analysis of the QHTC, suggests that the brain processes the QH resonance information stored via the ZPF directly from the MECO storage device. Interestingly, Schild considers that the MECO may even serve as the location of the so-called Akashic Records. This hypothesis is based on the paradigm that all potential information about the universe is holographically

¹² Conversations with Harvard Astrophysicist Dr. Rudy Schild.

encoded in the ZPF spectrum of frequency and phase patterns constantly bombarding us from a possible MECO information storage device. If justified, reality may then consist of embedded holograms or a multiverse of realities which somehow give rise to our existence and perceptual experiences (Schild, 2014). Dr. Schild elaborates on his theory of Consciousness in his Chapter 4 article titled *A Physics Model of Local and Non-Local Consciousness*.

The theories and associated experiments in quantum physics, (e.g., law of entanglement, non-locality, superposition, and the “observer effect,” etc.), concomitant with anecdotal evidence from the FREE study results and research in NDE, OBE, and parapsychology, among other phenomena, lend indirect evidence to support the concept that our consciousness may influence and give rise to various phenomena that seem to exist in the physical world. Such phenomena, which cannot be currently replicated in the true scientific sense, may one day point to the existence of non-material dimensions of reality, and be explained by quantum physics.

Utilizing the principles of Mitchell’s and Schild’s QHTC model, one may explain how humans are having both physical and psychic paranormal contact experiences. Although perception in the three-dimensional world requires and utilizes resonance (i.e. PCAR), most humans do not routinely bring non-local information to conscious awareness when operating in ordinary three-dimensional reality (Mitchell, 2001). It is the person who is in a high state of resonance with the quantum hologram who may be able to experience the quantum information involved in telepathic transmission or in non-ordinary states of consciousness involved in the QHTC perceived four-dimensional reality.

The QHTC allows for distinctions that occur in our consciousness and those that can manifest on a physical scale to possibly better understand the relationship between consciousness and the brain. This principle may explain how many things interact with one another, such as thoughts in telepathic experiments and perceptions of events without the use of our ordinary senses. For example, if a person’s consciousness is shared with another in the QH field and they are in close contact, telepathy may occur, i.e. it is not confined to the location of the person or object and is said to be “non-local.” The QHTC, therefore, may provide a mechanism that enables a type of awareness or form of consciousness that may extend beyond the brain and interact with matter and energy. While certainly a matter for debate, the QHTC and/or associated theories may provide an underlying foundation to help explain the consistent reports from subjects in our study who claim to have interacted with NHI and

have traveled instantaneously, physically or via an OBE, to alternate dimensions via their thought.

Despite the many unresolved questions associated with how the information of the QH may be transmitted over vast distances, many physicists, such as Nobel Prize recipient E. Wigner, are realizing the implications of quantum mechanics for possibly explaining anomalous events. Wigner considers theories in quantum mechanics as proof of “the existence of ‘God’ or some form of ‘cosmic consciousness,’” while physicist and brain researcher C. Hellwig advocates that consciousness is a quantum state, and that “our thoughts, our will, our consciousness and our feelings show properties that could be referred to as spiritual properties” (Wigner, 1983; Hellwig, 2006). Support for this complex notion may be evidenced, in part, by reported ESP experiments, which tend to illustrate that “telepathy” is not affected by distance (outside space) and “precognition,” providing information of future events, is not limited to linear, time-progressing cause and effect (outside time). Through extrapolation of such evidence, it may be possible for a characteristic of consciousness to remain unaffected by death and to continue to function, in some capacity, in some undefined realm of existence beyond our 3D space-time continuum. In fact, 71% of the subjects in this study agreed with the statement that: “In my opinion, the widespread occurrence of experiences with unidentified entities is part of a larger plan to promote the evolution of consciousness on a species-wide scale,” and 70% responded “yes” to the question, “Did you feel a sense of expanded consciousness in the presence of these unidentified entities?” Further, 78% of the subjects in this study reported to have received “telepathic” messages, or thought transferences, from NHI.

In a following paper, Schild (2018) shows that a missing component of the puzzle is the nature of coherence in the quantum field, and the way in which the quantum field has strong coherence due to the structuring of matter in the Universe, which allows the consciousness structures within the field to be un-localized and therefore easily resonated with over the entirety of space-time.

Several researchers in the field of parapsychology contend that consciousness is non-local and is not limited to the brain. This position is based on experimental evidence of non-locality, which suggests that humans can exchange information without the use of our sensory systems (i.e. transcend space and time) and intentionally effect change in other people and physical systems at a distance (Radin, 2006; Tiller, 2004; Nelson and Jahn, 1998). This concept is consistent with the finding that 67% of the subjects stated that their “consciousness was separated from their bodies” during the UFO contact

experience. The validity of their ability is reinforced by experimental evidence of individuals who have enhanced ESP, precognition skills, energy healing ability, and telekinesis (Klimo, 1987, 2013; Radin, 1997, 2006). The literature of parapsychology has documented many examples of individuals that have the ability to utilize resonance and routinely perceive the non-local holographic information associated with a particular target object. Examples include individuals who claim to routinely have OBEs and the ability to control with specificity their OBEs. Many of these individuals also report having repeated contact with NHI during their OBEs and to “astral travel” via their thought to alternate dimensions within the QH (Alegretti, 2004; Buhlman, 2001; Minero, 2012; and Monroe, 1977). Similarly, 30%, in this study reported to have had contact with NHI during an OBE.

Evidence to support the concept of non-locality was demonstrated through the Global Consciousness Project at Princeton University. This research yielded strong evidence of the link between the quantum vacuum and processes occurring within the collective human mind on Earth (Jahn, 2000). Telepathic experiments by psychologist Dean Radin also suggest that ESP may be explained by the QHTC. For example, the analysis from 33,357 trials over sixty experiments to determine if people are capable of detecting someone staring at them resulted in an overall success rate of 54.5%, as opposed to the 50% expected by chance. Thus, experiments show that people display physiological reactions when they are being stared at by another person, even when they have no physical cues to tell them when the other person is looking at them. This outcome registered odds against chance of 202 octodecillion, or 2×10^{59} to one (Radin, 1997, 2006). These results, together with those reported on non-local intuitive perception, OBEs, and NDEs, suggest that perception of reality without the use of one’s physical senses during non-ordinary states of consciousness may be facilitated by the experiencer’s high state of resonance with distant locations apart from the body. By doing so, the experiencer may retrieve and process the QH information of remote events non-locally (Puthoff and Targ, 1976; Puthoff, 1996).

A similar explanation may account for claims of past life experiences and communicating with the deceased. In fact, Mitchell contends that someone in a state of high resonance is able to retrieve QH information about the deceased from that resonance condition contained within the QH. Experimental evidence in past life recall, ESP and precognition may also support the theory that the past and future co-exist in the QH and can be telepathically experienced. If valid, past-life memories indicate that the coherence of consciousness and the information about the past is somehow retained as stored information which

may be accessible to some under certain circumstances (Mitchell, 2011). Certainly, the outcomes of such experimental results and anecdotal reports of unique abilities (e.g. telepathy, OBE, energy healing, and astral travel) must be subjected to further verification before acceptance as fact.

The proposed QHTC, and its PCAR mechanism, may be extended into the UAP-related physical and mental based contact experiences with NHI. The extraordinary experiences associated with this phenomenon, which clearly defy modern scientific explanation using known scientific principles, may indeed be facilitated through the perception of an alternate realm. That is, one's 3D reality may somehow merge or be assumed by a 4D information-based alternate space-time (the inclusion of time—past, present and future multi-dimension or multiverse environment central to the phenomenon). This causal personal effect may possibly account for the unexplained so-called “high strangeness” inherent in the many thousands of subjective reports gathered in the FREE study. Certainly, these types of unusual experiences may have also been facilitated by something which cannot be conceptualized at present. Regardless, it is very difficult to either reject or confirm any hypotheses through the scientific method or principles routinely applied in research, given the anecdotal testimony associated with reported UAP CEs. Nevertheless, the extensive parapsychology literature has documented thousands of individuals, via the various PSI experiments, that have the ability to utilize something like PCAR and routinely perceive the non-local holographic information associated with a particular target object.

Now, let's speculate about an advanced NHI that might be one million, or even one billion years ahead of mankind in evolutionary development. The Drake's Equation was first presented by radio astronomer Frank Drake who, in 1961, identified several variables for a probabilistic argument used to estimate the number of active, communicative NHI civilizations in our galaxy, the Milky Way. Numerous modifications have been made on Drake's original equation. Professors Frank and Sullivan of the astronomy department at the University of Washington have written a recent paper that profoundly extends the possible number of NHI civilizations, not only in our galaxy, but also in our universe. They speculated that some of these NHI civilizations might be millions or possibly billions of years ahead of humanity (Frank & Sullivan, 2016). We now pose a very profound question: What would be the PCAR abilities of these advanced NHI civilizations or a highly advanced NHI?

The astrobiology literature is literally filled with similar speculative articles published in mainstream scientific astrophysics journals. The Kardashev Scale

theory was first proposed by Russian astrophysicist Nikolai Kardashev in 1964, who argued that there might exist a hierarchy of NHI. He wrote that there are three types of “extraterrestrial” civilizations based upon the civilization’s level of technological advancement and upon the amount of energy a civilization is able to use for communication. He argued that a Type III civilization, which he called a “Galactic Civilization,” can control energy on the scale of the entire host galaxy. Dr. Michio Kaku, one of the world’s leading theoretical physicists, has speculated that even a Type IV civilization would be capable of inter-galactic or even inter-dimensional travel.

If a Type III or IV advanced civilization might possibly control energy on the scale of an entire galaxy, an entire universe, or a multiverse, can we also speculate that they would have the abilities to control PCAR at a galactic, universe, or even at a multiverse scale? Can the Type IV NHI be conceived as a “Universal Mind,” or even the “Mind of God?” This is not a radical concept. Many Ph.D. academics at major universities, following the lead of University of Oxford philosopher Nick Bostrom, have proposed that we actually live in a “Simulated Universe” where a highly advanced civilization, even a “Universal Mind” intelligence, might decide to run simulations of their ancestors, even ancestors billions of years old (Bostrom, 2003). This “intelligence” would have the ability to run infinite amount of simulations, to the point where the “majority of minds” would actually be artificial ones within such simulations, rather than the original ancestral minds. In essence, we as humans might be part of a computer simulation; we might be the computer programming. This theory was picked up by renowned MIT physicist Max Tegmark, who stated, *“If I were a character in a computer game, I would also discover eventually that the rules seemed completely rigid and mathematical”* ... and *“That just reflects the computer code in which it was written.”* Another well-known and respected theoretical physicist and string theorist, James Gates, stated, *“In my research I found this very strange thing ...I was driven to error-correcting codes—they’re what make browsers work. So why were they in the equations I was studying about quarks and electrons and supersymmetry? This brought me to the stark realization that I could no longer say people like Max are crazy”* (Moskowitz, 2016). Gates and Tegmark hypothesize that we might actually live in the “Matrix Reality” that so many CERS in our survey are describing.

Dr. Caleb Scharf, Director of Astrobiology at Columbia University, has extended this “Matrix Reality” theory into an interesting arena, which very much runs parallel to Dr. Mitchell’s QHTC and to the PCAR theory. In a fascinating article, Scharf argues as follows:

“If machines continue to grow exponentially in speed and sophistication, they will one day be able to decode the staggering complexity of the living world, from its atoms and molecules all the way up to entire planetary biomes... If so, a civilization could then transcribe itself and its entire physical realm into new forms. Indeed, perhaps our universe is one of the new forms into which some other civilization transcribed its world.”

He continues:

“Advanced life will not just be unrecognizable as such, but will blend completely into the fabric of what we’ve thought of as nature.”

Scharf concludes:

“Perhaps hyper-advanced life isn’t just external. Perhaps it’s already all around. It is embedded in what we perceive to be physics itself, from the root behavior of particles and fields to the phenomena of complexity and emergence. In other words, life might not just be the equations. It might be the equations” (Scharf, 2016).

The advanced physics presented by Scharf, Tegmark, Gates, Schild, and Mitchell might explain the concept of a Universal Mind which might “govern” our reality and might possibly explain the high strangeness experienced by many CErS. If there is such an advanced intelligence, an intelligence with almost “angelic powers” and advanced PCAR abilities, this might explain how our co-author Reinerio Hernandez might have successfully “called down” a football-stadium-sized UAP craft which hovered above his daughter and three adult friends for more than 45 minutes. Edgar Mitchell would argue that Rey was in a high state of resonance with the QH which was incorporated, as Scharf states, in the very fabric of our reality, and the perceived football-stadium-sized craft was summoned in the 15-minute period from when Rey commenced his UAP summoning to when his consciousness and resonance was in a sufficiently high state which matched the QH. Another possible explanation using the PCAR, QHTC and Scharf’s hypothesis is that when Rey summoned the craft, NHI with advanced PCAR abilities then “read his mind,” and came in resonance with Rey’s consciousness, which resulted in the appearance of the NHI craft 15 minutes later.

This is a dilemma we are facing—does this phenomenon involve actual “beings,” does it involve a Universal Mind, i.e. a “computer simulator creator,” or, as Vallee argues, “is this something else that is much more interesting?” Dr. J. Allen Hynek has stated that it is entirely possible “that a technology exists

which encompasses both the physical and the psychic, the material and the mental.... The UFO phenomenon is so strange and foreign to our daily terrestrial mode of thought.”

IV. CONCLUSION

The FREE Experiencer Research Study represents an initial step in a long process to better understand the diverse range of reported psychological, physiological, and anomalous experiences by those who interact with a unique phenomenon that, once understood, may have potentially significant outcomes on personal, scientific, societal and spiritual levels. At the very least, it is hoped that our FREE research and our publications will help others become more mindful of the many extraordinary personal events that tend to facilitate pronounced behavioral and psycho-spiritual changes in states of awareness and values (ethical, aesthetic, humanitarian, and altruistic) in those who experienced one of the many Contact Modalities of which the CE with NHI associated with or without a UAP is a major component. This knowledge may help CErS to seek psychological support as appropriate, for non-CErS to be more considerate and sympathetic to those who report such experiences, and to stimulate the thinking of the general population and the psychological and medical communities to enlist support of leading academicians and researchers to further develop a new paradigm for incorporating the role of consciousness within the many ways that humans are having contact with NHI via the diverse Contact Modalities.

Research evidence generated from a large database of thousands of CErS, properly diagnosed with no known mental disorder, and who report contact with NHI via different Contact Modalities may provide a more comprehensive and informative perspective of the complex and diverse phenomena experienced by thousands, if not millions, of individuals worldwide who are yearning for an answer.

At the very least, this study should serve to facilitate greater interest on the part of the psychological and therapeutic community because of the role and impact of this phenomenon in the person's life, and that community's responsibility for the treatment of those who may endure adverse consequences from their CErS.

Collectively, the results from the FREE Experiencer Research Study suggest that contact and interaction with NHI occurs frequently, but only occasionally in connection with a direct UAP sighting. That is, the CE associated with a direct and immediate UAP sighting is not the predominant form of CE, and the sighting of a UAP is not necessarily associated with an immediate CE but, as our data has revealed, may unleash a subsequent assortment of diverse anomalies and CErS with NHI. Consequently, the methodological approach employed to study this phenomenon need not emphasize physical evidence in

the form of recordings or investigations of sightings and traces alone but should direct research attention towards the study of the subjective experience (non-physical aspects) associated with this phenomenon on the Experiencer. That is, studying the impact that CE has on the individual who actually experienced the CE may increase our understanding of both the nature and etiology of a largely non-physical phenomenon. Thus, the key to understanding this phenomenon should incorporate the essence of the CE by those who experience it, that is, the Contact Experiencer. By undertaking research approaches which address both the study of physical evidence of UAP craft, and especially that of the Contact Experiencer (i.e. perceptual, psychological, physical, anomalous, emotional, etc.), the result will be “disclosure” of the UAP phenomenon not from only the top-down (government or military authorities) as many have argued for, but instead, this combined approach should promote “disclosure from the bottom up.”

The results from the FREE study, and associated research on the Contact Modalities, beg for the development of methodological approaches and related taxonomy based on the similarities of results from personal accounts that simply do not align with the materialist world view. A discipline of human endeavor based on research of such personal CEs, which have been largely ignored by the scientific, psychiatric, and parapsychological communities, and by ufology and abduction researchers, may represent a new paradigm of human transformation and transcendence which may eventually evolve towards a greater understanding of ourselves in the universe, consciousness, and possibly even reality itself. This notion lies at the core of FREE and its research objectives. An important aspect of related research should be to develop, test, and possibly validate the experiences and science of the different Contact Modalities, which have yet to be explained by established principles or accepted methodological approaches. This should be considered an important objective for future research, especially since there is an extraordinary relationship of the unique consistency of Experiencer testimony across the diverse range of Contact Modalities and other theories in quantum physics and altered states of consciousness.

A major goal for CE researchers should be to establish agreed upon principles and theories to be tested by recognized scholars among different scientific disciplines and supported by independent studies to verify research outcomes in the study of CEs. This research mission, however, is impeded by the following:

- 1) intangible personal accounts by CEs serve as the primary source of evidence for study, with a paucity of tangible, objective evidence available for study;
- 2) the CE lacks a widely accepted theory of its phenomena;
- 3) research cannot be performed and replicated upon demand or be controlled in a laboratory setting;
- 4) for UAP-related CEs, according to the general scientific community, extraordinary claims made by many UAP researchers have not been sufficiently supported by empirical evidence;
- 5) a lack of funding for sustained academic research; and
- 6) limited progress has been made to understand the nature and origin of the UAP, despite almost seven decades of UAP investigations which have focused almost exclusively on the psychology of so-called “alien abductees” and the physical aspects of UAP sightings and traces.

FREE co-founder and Apollo 14 astronaut Dr. Edgar Mitchell once told co-author Reinerio Hernandez, “Rey, we know the equivalent of one grain of sand in an entire beach.” Rey’s response was, “And that is just one beach,” implying a possible multiverse of almost infinite quantum possibilities. Our FREE Experiencer Research Study has demonstrated that we know very little about the world’s greatest puzzle: human contact with NHI via the various Contact Modalities. Based on the FREE Experiencer Research Study data, one conclusion can be made with confidence—the reported CE with NHI may not offer sufficiently objective and convincing evidence to validate the phenomena, but proof of their existence is in the face, mind, and emotions of those who experience it. After all, science’s purpose is to rationalize the unexplained and science can’t explain either the UAP CEs or the Contact Modalities at the present time nor can science explain the deep mysteries of quantum physics. Consequently, it may be best to keep an open mind and remain humbled by what we don’t know.

While no guarantees can be made that any new scientific study will provide conclusive answers to this complex phenomenon, it is imperative that we apply the same level of commitment to achieving this objective as we did to ensuring Dr. Edgar Mitchell’s walk on the moon and his safe return to Earth. If we can, at the very least, facilitate an organized multidisciplinary and well-funded academic research initiative to further investigate this complex phenomenon, then fellow Apollo astronaut Neil Armstrong’s statement upon first stepping foot

on the moon, “*this is one giant leap for mankind,*” would also apply. In fact, Armstrong’s first manned lunar landing may pale in comparison to the potential outcomes realized by our greater understanding of the phenomenon of reported contact with non-human intelligence.

DEPARTING THOUGHTS

Dr. John Mack, Professor of Psychiatry, Harvard University School of Medicine

“The cosmos that is revealed by this opening of consciousness, far from being an empty place of dead matter and energy, appears to be filled with beings, creatures, spirits, intelligences, god... The idea that we live in a multidimensional universe populated by beings or life forms that are less densely embodied than we are, or perhaps not embodied at all... we participate in a universe or universes that are filled with intelligences from which we have cut ourselves off, having lost the senses by which we might know them.”

Dr. Jacques Valle, YouTube video titled “Thinking Allowed – Implications of the UFO Phenomena,” interviewed by Dr. Jeffrey Mislove, dated 2003

“From my own point of view, I am going to be very disappointed if UFOs turn out to be nothing more than visitors from another planet because I think they can be something more interesting. I think what the UFO phenomena is teaching us is that we don’t understand time and space. Here are objects that are physical, that interact with our environment, that cause effects on the witnesses, on the psychology and physiology of the witness, that leave traces on the ground, and yet appear to be capable of being able to manipulate time and space in ways that go beyond what our physics understand today.”

Dr. Rudy Schild, FREE Co-Founder and Emeritus Senior Scientist, Harvard-Smithsonian Center for Astrophysics

“Today we live in an exciting world where advances in space explorations and astrophysics are matched by the wonders of UFO sightings and individuals reporting contact with non-human intelligence and deeper human space phenomena. But because of the ethereal nature of the data, these developments are not studied by our prestigious university communities largely because of

their nature. We perceive a need to extend this approach to a larger statistical base with rigorous statistical techniques to expand the discussion and provide a data base available to the academic community. This is what FREE is doing. We will be bringing this data to the mainstream.”

Dr. Edgar Mitchell, FREE Co-Founder, based from a personal interview

“The evidence suggests that they have been coming for a long, long time... I know most of the top-notch investigators of these phenomena, I know quite a number of the writers and experiencers, and we are all progressing in the same direction, trying to understand these phenomena, trying to find out who these ‘entities’ are... and ‘they’ have solved the science and technical problems involving the manipulation of space and time... regarding the FREE Experiencer Research Study, I think that finding more people who have had these types of experiences and who are willing to explain it so that we can understand all of the facets and apply the science that we have to these experiences and expand our science because our science is not adequate at this point to explain all of these Contact Experiences and all of the capabilities of Non-Human Intelligence... as we get to know them better and they get to know us better and we create workable relationships with them like we do with our neighbors across the street or down the road or in the next country or over in the next continent... so at least we are working together to understand each other in a better way... I will continue to support FREE because we want to know these answers.”

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ACKNOWLEDGEMENTS

The authors wish to acknowledge the contributions to humanity by the late Dr. Edgar Mitchell, one of FREE's 4 co-founders. During his lunar trip in 1971 as an astronaut of Apollo 14, Edgar experienced a Samadhi awakening, "a sense of universal connectedness." This awakening began his journey to become one of the world's pioneers to study "consciousness"; the greatest mystery known to mankind. Edgar's vision resulted in establishing one of the world's leading research institute on consciousness, the Institute of Noetic Sciences. Growing up near Roswell, New Mexico, the site of the famed 1947 UAP crash, and having conversed with hundreds of military and government officials, Edgar became convinced that UAPs do in fact exist and began to publicly speak on this phenomenon. He eventually became the father of the modern UAP disclosure moment. This, in turn, led Edgar to converse with hundreds of individuals who informed him of their contact experiences with non-human intelligence. Edgar also became deeply involved in promoting the sustainability of Earth and feared that we are destroying our planet and humanity itself.

Edgar was also instrumental in providing the vision and guidance that helped to establish FREE with the other FREE co-founders. Edgar had repeatedly stated that the physicalist approach of mainstream ufology and the reductive materialist approach to "what is consciousness" has provided little contribution to these fields over the last 70 years and that the "Experiencer" of contact with non-human intelligence holds the key to a better understanding not only of the UAP phenomenon, but also to consciousness itself. Finally, Edgar's greatest accomplishment was in developing, over the last 30 years of his life, with the assistance of a team of physicists, including FREE co-founder, Harvard astrophysicist Dr. Rudy Schild, a model for exploring consciousness itself called the Quantum Hologram Theory of Consciousness (QHTC). For a better understanding of the QHTC, please read various articles written by Dr. Mitchell on this theory posted on our FREE website, <http://www.Experiencer.Org> and ConsciousnessAndContact.Org



ACRONYM DEFINITIONS

AAP: Alien Abduction Phenomena

AIR: Anomalous Information Reception

ASC: Altered States of Consciousness

CE: Contact Experience

CEr: Contact Experiencer

ESP: Extra Sensory Perception

FREE: The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences

GCP: Global Consciousness Project

HICE: Human Initiated Contact Experiences

NHI: Non-Human Intelligence

MECO: Magnetic Eternally Collapsing Object

MILABS: Abductions by military intelligence operatives such as the CIA, US Military, and other so-called “black operatives.”

MR: Matrix-like Reality

NDE: Near Death Experiences

NLIP: Non-Local Intention and Perception

OBE: Out of Body Experiences

OE: Overview Effect

PCAR: Phase-Conjugate-Adaptive-Resonance

PEAR: Princeton Engineering Anomalies Research Laboratory

QM: Quantum Mechanics

QH: Quantum Hologram

QHTC: Quantum Hologram Theory of Consciousness

REG: Random Event Generators

SETI: Search for Extraterrestrial Intelligence

SMEE: Spiritual, Mystical, and Extraordinary Experiences

UAP: Unidentified Aerial Phenomenon

VZPE: Vacuum Zero Point Energy

AUTHOR BIOGRAPHIES

FOREWARD: Dr. Rudy Schild

Dr. Rudy Schild: Rudy is the Executive Director of FREE and one of its 4 co-founders. Dr. Schild is also an emeritus research astronomer at the Harvard-Smithsonian Center for Astrophysics at Harvard University, following an extensive 40-year career studying Dark Matter, Black Holes, and the fluid mechanical origins of Cosmic Structure. Dr. Schild has published over 300 peer-reviewed academic articles on Astrophysics. Because of his long association with Dr. Edgar Mitchell and Dr. John Mack, he became interested in the formulation of a coherent understanding of the nature of space-time in the Universe and is a champion of the Edgar Mitchell quantum hologram formulation of the nature of existence and reality. As Editor-in-Chief of the *Journal of Cosmology*, he has attempted to broaden the scope of scientific inquiry to include the nature of consciousness and the Universe of Universes (<http://journalofcosmology.com/Contents14.html>). His astronomy website is www.cfa.harvard.edu/~rschild and his personal website is www.rudyschild.com.

PREFACE: Reinerio (Rey) Hernandez

Reinerio (Rey) Hernandez: Rey is one of the 4 co-founders of The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, or FREE, and serves on the FREE Research Committee. Rey is currently employed as an Estate Tax Attorney with the US Dept of Treasury. He previously served as an Adjunct Professor for six years at the New School for Social Research and at the City University of New York. He graduated with honors from Rutgers College, was a Masters Candidate at Cornell University and was a Ph.D. Candidate at the University of California at Berkeley in City and Regional Planning, where he was the recipient of a National Science Foundation Ph.D. Fellowship. While writing his Ph.D. dissertation, Rey's ex-wife had a brain aneurysm, and he was never able to complete his dissertation. Previous to March of 2012, Rey had zero interest in Consciousness Studies, UAPs, the paranormal, or non-human intelligence. Beginning in March of 2012, Rey, his wife, and

daughter began to have conscious physical contact with non-human intelligence in their family home in a series of paranormal experiences and have seen large UAPs, one time for more than 45 minutes, at a distance of less than 30 feet. Rey now devotes an extensive part of his life to understanding the true nature of our reality and writing academic articles for FREE. He has lectured internationally on the topics of Consciousness, UFO Contact with Non-Human Intelligence, NDEs, OBEs, and Dr. Edgar Mitchell's Quantum Hologram Theory of Consciousness. His email is Info@Experiencer.Org and the FREE website is <http://www.experiencer.org> and CounsciounessAndContact.org

CHAPTER 1: Reinerio (Rey) Hernandez; Dr. Jon Klimo and Dr. Rudy Schild

Dr. Jon Klimo: Jon Klimo is the Chair of the FREE Experiencer Research Committee and a member of its Board of Directors. Dr. Klimo is widely considered to be one of the world's leading authorities on the subject of channeling and is the author of the definitive work, *Channeling: Investigations on Receiving Information from Paranormal Sources*, as well as co-author of *Suicide: What Really Happens in the Afterlife*; *Handbook to the Afterlife*; and many academic articles. He has been continuously teaching and guiding research in doctoral programs for the past 40 years, including eight years at Rutgers University, and recently retired after completing his 16th year as core faculty and full professor in the clinical program at the American School of Professional Psychology, Argosy University, San Francisco Bay Area campus. Dr. Klimo has chaired over 220 doctoral dissertations and served as reader on 150 more, primarily in mainstream psychology and clinical psychology. Approximately 40 of these dissertations have been in the areas of parapsychology (e.g., precognition, psychokinesis, and near-death experience), consciousness studies, creativity, and ufology. He has done research, teaching, public presentations, and publishing in the areas of parapsychology, complementary and alternative medicine, consciousness studies, new paradigm thought and "new science," ufology/extraterrestriology, metaphysics, the perennial philosophy, and the transpersonal domain. He has also done over 120 conference presentations and has appeared on approximately 150 different radio and television programs, including four appearances on the national Coast to Coast radio program. His website is www.jonklimo.com.

CHAPTER 2: Dr. Jon Klimo

CHAPTER 3: Dr. Edgar Mitchell

Dr. Edgar Mitchell: The late Dr. Edgar Mitchell was one of the 4 Co-Founders of FREE and a very active member of the FREE Board of Directors. Our beloved Edgar passed away on February 4, 2016. Dr. Mitchell was a member of the Apollo 14 mission, which was NASA's third manned lunar landing, and he was the 6th man to walk on the moon. Dr. Mitchell obtained a Doctor of Science in Aeronautics and Astronautics from MIT and has received many awards and honors, including the Presidential Medal of Freedom, the USN Distinguished Medal and three NASA Group Achievement Awards. In addition, he was inducted to the Space Hall of Fame in 1979, the Astronaut Hall of Fame in 1998, was nominated for the Nobel Peace Prize in 2005 and was inducted into the Leonardo da Vinci Society for the Study of Thinking in June, 2011. After retiring from the Navy in 1972, Dr. Mitchell founded the Institute of Noetic Sciences. He authored *Psychic Exploration* in 1974 and *The Way of the Explorer* in 1996, (third edition, 2006) as well as dozens of articles in both professional and popular periodicals. He devoted the last 40 years to studying human consciousness and psychic and paranormal phenomena in the search for a common ground between science and spirit. Dr. Mitchell's most recent interest involved Energy Healing and Zero Point Energy.

CHAPTER 4: Dr. Rudy Schild

CHAPTER 5: Dr. Edgar Mitchell

CHAPTER 6: Dr. Joseph Burkes and Preston Dennett

Dr. Joseph Burkes: Joseph is a retired internal medicine physician and a life-long volunteer peace and social justice activist. He has been a volunteer UFO investigator since 1992 and currently serves as a medical consultant for the Foundation for Research into Extraterrestrial Encounters, FREE. During the 1960s and 1970s, he participated in the US civil rights and anti-Vietnam War

movements. In the 1980s, he was an activist in “Physicians for Social Responsibility” (PSR). The global umbrella organization of PSR, “The International Physicians for the Prevention of Nuclear War,” won the Nobel Peace Prize in 1985 for their efforts to inform people and government leaders about the medical dangers of nuclear war and the nuclear arms race. He continues to promote the worldwide efforts of activists that he calls “The Contact Underground.” Dr. Burkes’ writings focus on the mechanisms of contact. These include his “Virtual Experiencer Theory,” which describes the role of illusion during close encounters and the “intelligence-counterintelligence model” for UFO investigations. Most importantly, he sees the need to establish world peace based on social justice as a necessary pre-condition for establishing full direct relations with the non-human intelligences responsible for the flying saucer phenomenon. In Dr. Burkes’ view, they are assisting humanity during this period of rapid transformation of Earth’s civilization. He is co-author of *Paths to Contact, True Stories from the Contact Underground*, edited by Jeff Becker. Dr. Burkes lives in Northern California with his wife, Yael, four small dogs, and a 106-year-old desert tortoise named Moishe.

Preston Dennett: Preston began investigating UFOs and the paranormal in 1986 when he discovered that his family, friends and co-workers were having dramatic unexplained encounters. Since then, he has interviewed hundreds of witnesses and investigated a wide variety of paranormal phenomena. He is a field investigator for the Mutual UFO Network (MUFON), a ghost hunter, a paranormal researcher, and the author of 22 books and more than 100 articles on UFOs and the paranormal. His articles have appeared in numerous magazines, including *Fate*, *Atlantis Rising*, *MUFON UFO Journal*, *Nexus*, *Paranormal Magazine*, *UFO Magazine*, *Mysteries Magazine*, *Ufologist*, and others. His writing has been translated into several different languages, including German, French, Portuguese, Russian, and Icelandic. He has appeared on numerous radio and television programs, including *Midnight in the Desert with Art Bell*, *Coast-to-Coast*, and also the History Channel’s *Deep Sea UFOs* and *UFO Hunters*. His research has been presented in the *LA Times*, the *LA Daily News*, the *Dallas Morning News* and other newspapers. He has taught classes on various paranormal subjects and lectures across the United States. He currently resides in Reseda, California. www.prestondennett.weebly.com.

CHAPTER 7: Kathleen Marden

Kathleen Marden: Kathleen is on the Board of Directors of the FREE organization. She is the accomplished author of several books pertaining to UFO and contact phenomena, including *Captured! The Betty and Barney Hill UFO Experience*; *Science was Wrong*; *Fact, Fiction, and Flying Saucers*, with nuclear physicist/scientific ufologist Stanton T. Friedman; and *The Alien Abduction Files*, with Denise Stoner. Her fifth book will be published soon. Her educational background in the social sciences has shaped her interest in scientific ufology. Many know her as the niece of Betty and Barney Hill, whose close encounter and UFO abduction in 1961 stirred worldwide interest. Additionally, she is associated with the Mutual UFO Network as its Director of Experienter Research. She has lectured nationally and internationally and is a frequent guest on radio shows. Her expert testimony has been heard on the History, H2, Discovery, National Geographic and Destination America channels, as well as several news segments and documentaries. You can purchase autographed copies of her books and read about her upcoming conferences at www.kathleen-marden.com.

CHAPTER 8: Mary Rodwell

Mary Rodwell: Mary trained in the UK is a former RN, State Certified Midwife, health educator, Counselor, and Clinical Hypnotherapist. She has published numerous articles from her research with over 3,000 cases of Extraordinary Encounters through her role as founder and principal of the Australian Close Encounter Resource Network (ACERN). A co-founder of FREE, Mary serves as a member of the Board of Directors and Research Team of the Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences (FREE), which was established to provide a scientific exploration of the relationship between science, consciousness, and spirituality. Mary is also an advisory member of Exopolitics. She is the author of two books: *Awakening, How Extraterrestrial Contact can transform your life* and *The New Human, Awakening to Our Cosmic Heritage*. She has been featured in numerous documentaries, including, *My Mum Talks to Aliens*; *Paranormal Files Animal X*; *Australien Skies 2*; *ET Contact*; *They Are Here*; *Orenda*; and *Force of Consciousness*. Additionally, Mary participated in University debate forums at Oxford University (UK) and Australian National University (Australia), is the producer of award-winning documentaries *Expressions of ET Contact a Visual Blueprint?* *Expressions of ET Contact a communication and*

healing Blueprint? Mary has lectured both nationally and internationally. Mary Rodwell's website: <https://www.maryrodwell.com.au>; Mary Rodwell's email: starline@iinet.net.au; ACERN website: www.acern.com.au; FREE website: <http://www.experiencer.org>.

CHAPTER 9: Dr. Jon Klimo and Susan Manewich

Susan Manewich: Susan A. Manewich M.S. is currently the President of New Energy Movement and focuses on conscious leadership for the positive evolution of all life. She has spent 20 years in the areas of leadership consulting, emotional intelligence, resonant technology and better understanding human dynamics and social systems to successfully transition through these global changes. She has recently co-authored the book *Hidden Energy* with Jeane Manning, soon to be released September 2018 by Foghorn Publishing and has contributed a research chapter to the book *Beyond UFO's, the Science of Consciousness and Contact with Non Human Intelligence*, July 2018. Susan currently works to bring ethics, integrity and cohesion to the field of new energy technology. She has experience with the Resonance Project Foundation. She was involved in key organizational strategic initiatives and also led major communication strategies. Some of Susan's professional accomplishments are in the field of conscious leadership development and Emotional Intelligence where her work has been consistently well praised by her clients around the globe including Harvard Business School, Yale University, University of Chicago GSB, London Business School, Singapore Medical School and many corporate and non profit clients. She has also published work as a lead author on a contribution to "Applying Emotional Intelligence", lead developer and author of a series of activities, reflections and exercises titled, "Teaching Emotional Intelligence Skills to Others" and a co-author of a chapter in "Emotional Intelligence in Everyday Life." Susan also contributed to a chapter titled "The Earth as Goddess" in "The Mystery of Woman" by Gabrielle Morris. She is currently coauthoring a book called "Hidden Power" with Jeane Manning scheduled to be released in Spring of 2018 and is one of the co-authors for *Beyond UFO'S: The Science of Consciousness and Contact of Non Human Intelligence* with a fellow co-author, Dr. Jon Klimo with a release date of April 2018. She has been a featured speaker at emotional intelligence conferences in London and Toronto, and will appear again as a speaker at the ESTC (Energy Science and Technology Conference) in Hayden, Idaho July 2018. She spoke at the Tesla Science Foundation in NYC January 2017 and the Leadership Series in Encinitas, California January 2017 as well as the Conscious Life Expo in Los Angeles,

California 2015. Susan is involved in several film projects regarding technology and consciousness, Susan grew up in Massachusetts and was a participant with the PEER (Program for Extraordinary Experience Research) group in Cambridge, Massachusetts under John E. Mack M.D. Susan's passion is working with new consciousness, global strategies and emerging technologies to help groups and organizations bridge gaps in conversations and understandings to be able to work together more effectively. Website links newenergymovement.org www.hiddenenergy.org

CHAPTER 10: Dr. Rebecca Hardcastle Wright

Rebecca Hardcastle Wright: Rebecca created the term “Exoconsciousness” in a series of articles, blogs, presentations and her book, *Exoconsciousness: Your 21st Century Mind*. She is the founder of the non-profit Institute for Exoconsciousness and is a leading expert in consciousness and extraterrestrial contact. Rebecca was a member of Apollo Astronaut, Dr. Edgar Mitchell's, Quantrek international organization researching zero-point energy, consciousness and the ET Presence. Her graduate degrees include an MDiv in Philosophical Theology from Boston University School of Theology and a PhD in Parapsychic Science from American Institute of Holistic Theology. Her undergraduate degree is from Otterbein University, including Continental Philosophy, in Basel, Switzerland. She is certified in hypnotherapy and coaching by Southwest Institute for Healing Arts. Rebecca has over 30 years' experience as a Mind Body Therapist, Hypnotherapist, and Coach. Currently, she practices at Mind Body Medicine in Scottsdale, Arizona. For more information, please visit <http://www.exoconsciousness.com>.

CHAPTER 11: Dr. Michael Austin Melton

Michael Austin Melton: Michael is the founder and co-director of Starborn Support of Southeastern Pennsylvania. He is also the creator and co-host of Starborn Support Radio on KGRA (www.kgraradio.com), which airs on Saturday Nights, 10pm to midnight. He is also a member of MUFON's Experienter Research Team and an Advisor to the Dr. Edgar Mitchell FREE Foundation. Michael earned his Psy.D. Degree from Nova Southeastern University, Ft. Lauderdale, Florida, in Clinical Psychology. He received his Master of Science Degree from Drexel University in Group Processes and Group Psychotherapy. He spent 13 years working in Community Mental Health,

focusing on inner city mental health needs. His post-doctorate focus was on post-traumatic stress disorder, and he worked with soldiers and combat veterans suffering from PTSD at the Veterans Administration Hospital, Coatesville, PA. Michael became interested in ufology at 7 years old (1963) when he had his first sighting. He did independent research in ufology when he and his wife moved to Clovis, New Mexico, from 1989 to 1992, when he began his doctoral studies. He became a MUFON member in 2003, and after he retired in 2008, became a MUFON field investigator in 2009, took the position of State Section Director in 2011, and moved on to become the Chief Investigator for the State of Delaware in 2012. In December of 2012, he founded Starborn Support of Southeastern PA with the support and encouragement of the International Director, Audrey Hewins. He also does telephone support counseling for abductees and experiencers who are in crisis.

CHAPTER 12: Rev Michael J. Carter and Norman Michael Murburg, Jr.

Rev. Michael J. Carter: Michael is originally from Baltimore, Maryland. He moved to New York City in 1980 and lived there for 27 years, working as a professional actor before moving to Asheville with his family. Rev. Carter is an ordained Interfaith Minister and received his BA Degree in Letters from the College of New Rochelle, where he graduated cum laude. Rev. Carter received a Master of Divinity Degree from Union Theological Seminary in New York City (class of 2000). While serving various Unitarian Universalist Congregations in New York, Michael was trained as an anti-racism trainer and has been recognized by President Clinton for his efforts. Rev. Carter is the author of four books: *Alien Scriptures: Extraterrestrials in the Holy Bible*; *A New World If You Can Take It: God, Extraterrestrials and The Evolution of Human Consciousness*; *God Consciousness: A 30 Day Meditation Manual To God Centered Thinking*; and *The Metaphysics of Spiritual Healing and the Power of Affirmative Prayer*. He currently serves as the minister for Unitarian Universalist Congregation of The Swannanoa Valley, in the beautiful mountains of Western North Carolina.

Norman Michael “Mike” Murburg, Jr: Mike is a long-time UFO “Experiencer” and “Contactee.” He is a student and practitioner of Tao and teaches and conducts CE5 contact groups in West Central Florida. Mike resides in rural Pasco County at his “ranch” in Darby, Florida. A former Assistant State Attorney with the Sixth Judicial Circuit of Florida, Mike is a graduate of Princeton University (BA, 1977) and is an honors graduate from the Florida State University College of Law (JD, 1986). Mike is still a practicing trial attorney. He is a member of both the Florida Bar and the Washington State Bar Associations. He is licensed to practice law in those states and nationally in all Federal Administrative courts. He is also licensed to practice in Federal Court in the Middle District of Florida, The US Court of Appeals for the Eleventh Circuit in Atlanta, Georgia, and before the United States Supreme Court. He can be contacted at his website: www.disabilityattorney.net or at mmurburg@disabilityattorney.net.

CHAPTER 13: Brent Raynes

Brent Raynes: Brent is the editor of Alternate Perceptions online magazine (apmagazine.info) and the author of *Visitors From Hidden Realms* (2004) and *On The Edge of Reality* (2009). He is currently nearing completion of a book about the thought-provoking and controversial research and investigations of journalist John A. Keel, and how his writings on the UFO enigma greatly expanded the perspectives of researchers worldwide. Brent began studying things ufological himself back around the beginning of 1967, at age 14. Brent may be reached at brentraynes@yahoo.com.

CHAPTER 14: Dr. John Alexander

Dr. John Alexander: John has a long history of traveling a fine line between traditional sciences and studying various “paranormal” phenomena. He has been judicious in applying a scientifically trained, critical eye while personally encountering many situations that defy conventional explanations. Developing a deep interest in near death experiences (NDE), Dr. Alexander completed his doctoral thesis for his Ph.D. from Walden University under the guidance of world famous NDE researcher Elizabeth Kubler-Ross. He went on to become the president of the International Association for Near Death Studies. John has traveled the world, meeting with shamans throughout the world, and has studied out of body experiences (OBEs) with one of the pioneers of OBE

research, Robert Monroe. He has also travelled to Axum, Ethiopia, to research the Arc of the Covenant and has traveled to Machu Pichu and to many other ancient historical sites. For many years, John has had a deep interest in UAPs and wrote an important book titled *UFOs: Myths, Conspiracies, and Realities*. Recently, he wrote a book titled *Reality Denied*, which explores the many “paranormal” experiences he has witnessed and researched in his many travels which modern science still cannot explain but yet are very real. John’s website is <http://www.johnbalexander.com/home>.

CONCLUSION: Brad Steiger

Brad Steiger: Brad was a dear friend of FREE, and even though he was very ill, Brad completed the “Conclusion” for our book weeks before he passed away on May 6, 2018. Brad was considered a legendary prodigious author and investigator in the “paranormal” field. Brad authored more than 175 books, with over 17 million copies in print. His titles include: *Mysteries of Time and Space; Real Ghosts, Restless Spirits and Haunted Places; Conspiracies and Secret Societies: The Complete Dossier; Touched by Heaven's Light; American Indian Medicine Power; Strangers from the Skies; Project Bluebook; The Rainbow Conspiracy; Real Encounters, Different Dimensions and Otherworldly Beings;* and many more. Brad first began publishing articles on the unexplained in 1956; since then, he has written more than 2,000 paranormal-themed articles. From 1970-73, his weekly newspaper column, "*The Strange World of Brad Steiger*," was carried domestically in over 80 newspapers and overseas from Bombay to Tokyo. He was born in Fort Dodge, Iowa, on February 19, 1936. He is survived by his lovely wife, Sherry Hansen Steiger, author and co-author of over 22 books. They have two sons, three daughters, and ten grandchildren. Brad and Sherry’s website is www.bradandsherry.com.

The Contact Modalities

