



An Interview with Jane Katra, Ph.D.

by Michael E. Tymn

Now residing in Palo Alto, California, Dr. Jane Katra offers higher vibration healings by phone and locally, and workshops in esoteric wisdom, psychic & spiritual development, forgiveness as transformation, facing death & meeting soul, and spiritual healing.

Growing up in a science-minded family with four brothers who played cards, young Jane learned how to play five-card draw before playing with dolls. "They taught me to assess the probabilities of my being dealt the card I needed for a royal flush before placing a bet, but I found my hunches and intuitions about which suits they were collecting to be much more reliable," she recalls, adding that she often had a feeling of "excitedly just knowing" what the top card was, so much so that her brothers would accuse her of cheating and throw her out of the game.

Those early years of card playing showed Katra the validity of her inner knowing. Her first life-changing intuition occurred when she was a teen, riding in a car with friends. "I had a sudden urge to return home, so I asked to be dropped off at my house. An hour later a phone call informed me that my friends had crashed, killing my boyfriend and another friend. I have always wondered what caused me to change my mind and get out of that car."

Katra's psychic ability may have been in her genes, as her mother gave evidence of being highly psychic. "She knew when my brother was in a car accident an hour before receiving the phone call, and she also had an after-death communication from her own mother who died in hospital after being injured in a car crash," Katra explains. "My grandmother visited my mom as a light being at three o'clock in the morning in mom's hotel room, telling her that she was free of her pain, and saying goodbye," she continues. "I believed my mother's ADC, but when similar things happened to me as an adult, I at first found them unbelievable."

After receiving her Master's at the University

of Oregon in 1987, Katra went on to earn her Ph.D. from the same institution in 1993 while mothering three children. She taught public health at the University of Oregon in Eugene for a number of years, taught therapeutic touch healing to over 700 nurses in the area, and learned how to apply her healing gift "by just trying and seeing what happened" in her off hours.

In 1993, parapsychologist and physicist Russell Targ asked her for spiritual healing for a metastasized cancer for which allopathic medicine had little to offer. When his tumors disappeared, she joined him in doing remote viewing and consciousness research, teaching workshops, and writing two books: *Miracles of Mind: Exploring Non-local Consciousness and Spiritual Healing* (1998) and *Heart of the Mind: How to Experience God Without Belief* (1999).

Over the years, Jane has participated in research carried out by many parapsychologists, including Helmut Schmidt (RNG PK with dots on a computer monitor), William Broad and Marilyn Schlitz (distant mental influence), Ed Cox (with an alleged spoon bender in Germany), Russell Targ (remote viewing), Steve Baumann (measuring photons, EM and infrared radiation correlated with healing), and Dean Radin (PK of photons in the double slit experiment.)

I recently put some questions to Dr. Katra by e-mail:

Dr. Katra, how did your keen intuition develop into healing, remote viewing, and other psychic gifts?

"My interest in the study of psychic phenomena intensified in January of 1974 when I experienced what I thought was some sort of hallucinatory nightmare resulting from overwhelming pain from an ongoing headache. I was in the Philippines at the time, by myself, locked-in in an old hotel turned into a youth hostel, because it was past the 7 p.m. curfew decreed under Ferdinand Marcos' martial law. Many years later I learned that my experience that night was what is now called a near-death or fear-death experience, brought on by trauma. In

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any case, I experienced the bright light and a life review, as well as a life preview; encountered my deceased high school boyfriend, and I received instructions from a kind and patient Asian man who appeared as a cocoon of light and knew all about me and told me that I was not to die yet and that I was to be a spiritual healer when I returned to my life.

"I flatly refused, and told the man that he'd made a big mistake; that I was the wrong person. I didn't know any Bible verses and I got Noah and Jonah all mixed up and my family believed in science and we didn't do religion and I planned on contributing to the world by being respected for my intelligence. No way was I going to act like Kathryn Kuhlman, and he couldn't make me do it. He told me that no one would make me do it, that I would do it on my own accord, and that I would do it the next day but that I wouldn't remember that he had told me until after I had done it."

So did anything happen the next day?

"Yes, surprisingly. I offered to help a total stranger who was crying out in pain. I was leaning over her with my hands extended over her head, intending to try to massage her neck if she would just quit writhing around in pain, when she suddenly stopped moaning and told me I had healed her. I told her I had done nothing of the sort, but she insisted, saying, 'When you brought your hands near my head, it's as if you opened a dam and all the pain flowed out.' (This incident is told in more detail in the first of the two books mentioned above.)

"The next day, a backpacker gave me the book *Psychic Discoveries Behind the Iron Curtain*. When I returned to the US I read books by the Rhines, and Yogananda's *Autobiography of a Yogi*. I feel I was guided to attend a lecture by clairvoyant healer Dora Kunz, who walked up and asked me if I knew I was a healer? I burst into tears! How could other people know something like that about me when I didn't know it? She encouraged me to attend Theosophical Society meetings, and I also attended my first Parapsychology Association conference in 1975, where Puthoff and Targ gave their introductory slide show on remote viewing."

In the March 2010 issue of this publication, you wrote about first sensing the presence of deceased Dr. Elisabeth Targ and then hearing her distinctive voice. Would you mind elaborating on that a little?

"I was shocked when in late August, 2002, a month after Elisabeth died, I was eating lunch in a Duke University cafeteria with my physician friend who had just introduced me to two other faculty

members. The nursing professor looked beyond me as she carried on talking, saying, 'and I want you to understand that I am not a medium, but this has happened to me twice before and both times I spoke really fast and had no memory afterwards of what I said.' Since I didn't know this woman, I looked around to see to whom she was speaking. Seeing no one behind me, I asked, 'Are you speaking to me?' 'Yes! There's a spirit behind you who really wants to talk to you!' I turned around to look. 'No, dear, you can't see her, but I can!' Then the nurse started telling me how intensely the spirit woman was trying to communicate, repeating over and over again, 'You, Jane! You, Jane! You, Jane!' ('You, Jane!' was how Elisabeth always addressed me, after her second brain surgery. Her saying those words now was quite evidential for me.) The nurse said the female spirit was standing behind me and trying to stuff information into my head by repeatedly pushing her hands towards my ears with shoving motions. 'She's frustrated! She can't do it. She says she has to go somewhere to learn how to communicate with you directly. You won't be hearing from her for awhile. But she really wants you to know that she'll be back. You WILL hear from her again!'

"That was the first of many communications from Elisabeth which occurred in the company of others and also to others without me, insuring that I was not the sole person imagining the surprising ADC phenomena. Mediums and non-mediums alike who sense her presence universally comment on her intensity and strong determination, which were characteristic of her when embodied, and which I interpret as a continuation of her lifetime determination to produce good psychical research data."

Has any of it been particularly evidential?

"The most evidential aspects of Elisabeth's communications are the number and the variety of ADCs she's produced, which have often included her palpable signature vibrations that ordinary people are able to perceive. A few hours after she died, she silently awakened both her father and me independently, filling the room with pulsating pink light which we both perceived to be emanating from a field of vibrations eight feet above us and to our left. She communicated that she still existed out of her body, and vided us up with intense blissful love as she said goodbye, leaving us in an orgasmic-like loving state of altered consciousness for many hours.

"In the weeks that followed, family members had the more common ADCs of lights flashing on and off in the house when they were discussing

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President's Message: The Defenestration Of The Soul

Woody Allen was once asked if he would sell his soul. "Why not?" he replied. "I'm not using it."

Allen's dream in which he envisioned the soul as the size of a chickpea, raises the question as to whether the soul has any substance. Does it have mass and volume and weight? In 1907 Duncan McDougal published his research in which he weighed the bodies of some dying persons immediately before and after death and concluded that the difference of 21 grams was the weight of the soul. Given the accuracy of his equipment and several other explanations, his experiments were inconclusive and much criticized.

For centuries, many have believed that souls matter and are substantial. Ancient Egyptians buried their dead in tombs called "het-ka," or house of the ka. The ka is the essential spirit of the person. Another component of the postmortem existence was the ba, or soul, depicted as a bird with a human head, which was free to roam around. Tombs were furnished with doors so that the ba could circulate until it united with its ka, or personality and intelligence. Food and drink were also supplied to sustain the ba.

The early Pennsylvania Germans, carrying their old world traditions, often built into a room of their eighteenth century homes, a "seelen fenster," or "soul window." In this room the elderly family members, or those believed to be terminally ill, slept, and upon death the deceased person's soul escaped to the outside through the soul window. (These soul holes were also used as rifle holes to send the souls of their attackers to God.)

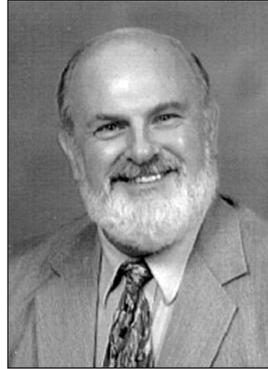
The English poet, William Blake, witnessing the death of his brother, Robert, remarked that he saw his brother's soul "ascend heavenward, clapping its hands for joy." (Blake, throughout his life, asserted that he spoke with many of the spirits, angels, and devils that he wrote about.)

If a soul, or for that matter a ghost, has mass and weight, it would be subject to the laws of physics and gravity that would keep it earth-bound. The question then arises that if it has substance and physicality, it cannot be considered an apparition. Is the soul, therefore, simply a mental construct, a product of the brain? The scriptures report that the resurrected Jesus materialized in a room and offered Thomas the opportunity to examine his body, prompting the position that Jesus is not a ghost, but a reanimated body that can also eat with the pilgrims on the road to Emmaus or have breakfast on the beach with his disciples.

Is the soul simply a theological or philosophical concept whose existence reason demands to explain the human presence in the universe? Or does

it have substance that can be verified by empirical analysis?

A recent book, *The Soul Hypothesis: Investigations Into the Existence of the Soul* by Mark C. Baker and Stewart Goetz (Continuum: New York, 2011) probes the borders of physics, neuroscience, psychology, philosophy and linguistics to find elements of commonality and makes a strong case for a scientific reexamination of the soul's existence. This may be considered soft science since many of the rules of empirical study may not be appropriate. However, consciousness is far more than the neural



Dr. Harry L. Serio

apparatus that processes it.

Rather than simply tossing the soul out of the window, it should be considered both scientifically and theologically. As I look over the list of presentations at this year's annual conference of the Academy, I am sure that many of our speakers will engage us in some lively, soul-searching considerations of science, spirituality, and the paranormal.

—Dr. Harry L. Serio

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Michael E. Tymn, Editor
641 Keolu Dr.
Kailua, HI 96734
(808)262-6604
METGAT@aol.com

For non-editorial matters, contact:

Boyce Batey, Executive Director
P. O. Box 614
Bloomfield, CT 06002-0614, USA
(860) 242-4593
admin@aspsi.org
<http://aspsi.org>

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A Changing Viewpoint

by Tom Butler

A lot has been changing in what is known about spiritual healing. Spiritual healing has traditionally been thought of as the cooperation between a helper in spirit and a medium who is able to facilitate delivery of healing energy to a sitter. Yes, we have always been aware of the idea of magnetic healing in which the healer's vital energy is also used to help the sitter. We have also been aware of the ability to help a sitter who might be in a different part of the world. Still, it has always been assumed that it is helpers in spirit who are ultimately responsible for the helpful effects of spiritual healing.

There are three important parts of spiritual healing:

The existence of and nature of healing energy;

The relationship between the practitioner, sitter and etheric helper;

The most effective techniques for the energy healing process.

Notice first that different terms are being used here. "Energy healing" is being used instead of "spiritual healing." An outspoken skeptic once said, "It's all 'faith healing' to the layman." Regretfully, that is a true statement. Part of the reason for this is that we speak of healing energy as if it only exists because we believe it does, so it is only natural for the public to adopt the same viewpoint. That is probably why researchers are using more academic terms to avoid having a clinically proven effect disregarded. This was done in the past as hypnosis, ESP and telepathy were used instead of the old terms like mesmerism, mind reading and clairvoyance. In many respects, the new terms mean what we mean, but are actually more accurate designations of what we intend.

There is growing evidence that a form of energy associated with living things exists around the planet and that it is influenced by intention. It is being referred to as "the biofield" and "biofield energy" because it is a product of life. For Spiritualists, biofield energy can easily be thought of as a manifestation of Infinite Intelligence.¹ The evidence also indicates that intentionality expressed by a person in one part of the world can have a meaningful influence on this energy in other parts of the world. The influence of intentionality on the biofield is referred to as a form of psi functioning.

You may have heard of the Global Consciousness Project,² in which an array of Random Event Generators (REG) were used to detect changes in randomness in direct correlation with major global events such as the attack on the World Trade Center and the 2004 tsunami in the Indian Ocean. The

changes seemed to indicate a mass sense of psychically expressed dread and that has led to the use of REG devices to detect the local influence of intentionality on the biofield. The understanding is that people in deep meditation increase the order of chaotic systems as shown by REG measurements.

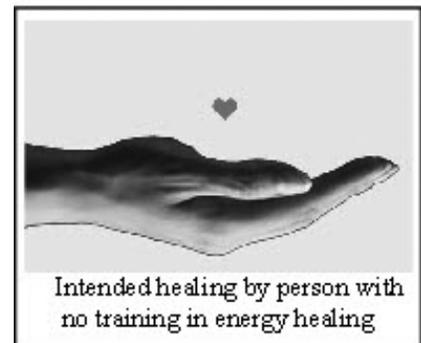
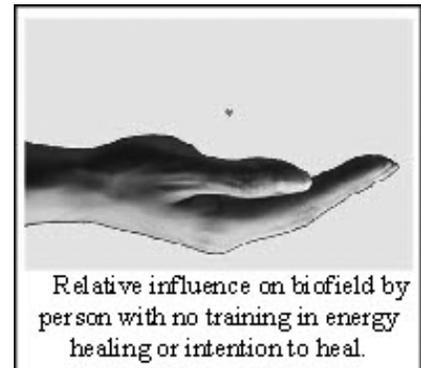
Evidence for Energy Healing

In the article, "Therapeutic touch stimulates the proliferation of human cells in culture," Dr. Gronowicz and his team reported that growth of human tissue was enhanced by treatment from a person trained in Therapeutic Touch (TT) which is a form of energy healing.³

Untrained people mimicking the TT practitioners, but with no intentionality, produced little noticeable effect and untrained people mimicking the TT practitioners, and intending to help, produced only slight effects.

The important element here is that the successful results came from a person who is trained in energy healing. As any energy healer understands, being trained is part ability to focus, part ability to imagine the intended result and part the ability to get out of the way so that the etheric helpers can go to work.

A different approach to this is provided by William F. Bengston professor of sociology at St. Joseph's, College in New York in the book, *The Energy Cure*, and the CD, *Hands on Healing: A Training Course in the Energy Cure*, both published by Sounds True Publishers.⁴



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In 1971, Dr. Bengston met a house cleaner named Bennett Mayrick who claimed to have psychic ability. Skeptical, Bengston tested Mayrick and found that he was able to pass laboratory tests. As Bengston describes it in “Breakthrough: Clues to Healing with Intention” (2), “.... I had a flair-up of chronic lower back pain that had made me give up a swimming scholarship. Off the cuff, I asked him [Mayrick] to put his hands on my back and take away the pain. He thought I was crazy but tried anyway. About ten minutes after he put his hands on me, the pain went away. And decades later, it still hasn’t returned.”

Further tests showed that Mayrick, was indeed, able to heal with his hands. Bengston decided to subject the healing touch to controlled tests, but circumstances forced Mayrick to step away. Fortunately, Bengston had learned enough about his healing technique to continue in his place.

Bengston states in the same article: “I used healing techniques that Bennett and I developed through introspection, trial and error and simple intuition. The techniques are completely belief-free and involve a process of extremely fast visualization of a series of personal images done in conjunction with the laying-on of hands, in which the person tries, with as little effort as possible, to feel an energy flowing out from the palms of his or her hands.” He explains that “These personal images are then memorized and the prospective healer practices cycling through them in a kind of mental filmstrip loop. This technique, rather than slowing down brain activity through some sort of meditative technique, actually speeds up brain functioning and activity through the rapid visualization.”

Dr. Bengston theorizes that, what he calls “image cycling” may be key to accessing healing potential so that the body can restore itself to its natural state of wholeness. Rapid cycling of predetermined mental images of successful results seems to help the practitioner get out of the way and effectively neutralizes second thoughts, doubts and distractions. The effect may be the same as intended by focused meditation, in that distracting images and thoughts are expelled, not by force, but by sidestepping their influence. In strictly controlled experiments, he has successfully been able to cure 87.9% of lab mice injected with an otherwise-fatal form of cancer.

Where does Spirit fit in?

In the essay, “Elisabeth is Still a Healer” by energy healer Jane Katra who described her healing attitude as, “I had become deeply immersed in the state of ‘being in the light’ that occurs to me during healing interactions.”⁵ Katra indicated that she was

able to tell the difference between her attempts to heal from that expanded state of mind and when she was less focused. While she was in that awareness, her friend in Spirit, Elisabeth Targ, made herself known to the person Katra was attempting to help who was thousands of miles away. The sitter had not been warned this might happen, and so, the entire visitation was spontaneous. Targ was able to be present for the sitter because Katra was creating the right conditions of energy and intentionality. The three were part of a single process in which Katra was the medium.

Examine how visual and audio forms of Instrumental Transcommunication appear to be formed, and compare those phenomena with energy healing, precipitation and materialization phenomena. With such a survey it becomes apparent that the relationship between personality and the physical body is one in which our personality is always present in the etheric along with those with whom we communicate. It appears that our point of view alternates between the physical body and personality but is always anchored in the etheric.⁶

When we turn our attention to helping another person, it is as if we are standing beside our etheric helpers and working with them. If this model is true, then the real challenge for us is to learn how to clearly visualize our intention. Katra describes that as “becoming deeply immersed in the state of being in the light.” Self-doubts often hinder our efforts to express a focused intention. As a possible solution to this, Bengston describes more of a dynamic approach using rapid-fire changes of mental images. In fact, he discovered that he could train skeptics to do the same work. Perhaps self-doubt and skepticism are not really very different.

This story is still being written. We can do our part by learning to talk about what we know to be true using terms that convey what is known by science and avoiding sounding like these ideas are just articles of faith. Above all, understand that the world is changing and that today’s spirituality is not the spirituality of our fathers.

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Bilateral Stimulation and Afterlife Connections

by R. Craig Hogan, Ph.D.

Bilateral stimulation alternately stimulates the left and right sides of the body, resulting in alternating stimulation of the left and right sides of the brain. This bilateral stimulation causes the person to reprocess memories and patterns of thinking that are disturbing, reducing or eliminating their negative impact on the experiencer.

The most common method of bilateral stimulation is through eye movements, used today in a variety of procedures: Eye Movement Desensitization and Reprocessing (EMDR),¹ Rapid-Eye Technology (RET)², Eye-Movement Technique (EMT)³, Eye Movement Integration Therapy (EMIT),⁴ Eye Movement Therapy,⁵ and NLP Eye Movement,⁶ among others.

In these eye-movement bilateral stimulation techniques, the psychotherapist has the client focus on a disturbing thought and the images that accompany it. She then has the client move his eyes to the left and right, rhythmically. The client continues thinking of the disturbing thought or image and closes his eyes. In a few seconds or minutes, he opens his eyes and describes what came to him in thoughts, images, sensations, or other impressions. The psychotherapist tells the client to focus on whatever it was that came up and guides the client through another set of eye movements. She leads the client through many of these sets of eye movements with new focuses each time based on what the client just experienced.

The client's level of disturbance when thinking of the traumatic thought and accompanying images gradually decreases. The bilateral stimulation has caused the client to reprocess the traumatic thought or image.

Bilateral stimulation seems to disrupt the structures of habitual thinking and memories that span the right brain (which processes overall impressions, creativity, intuition, and random or non-sequential activity), left brain (which processes details, facts, concrete reality, and sequential operations), and limbic system (which processes memory and emotion). The rational, decision-making pre-frontal cortex area of the brain functions weakly when these disturbing memories are accessed, showing that the person isn't viewing them objectively and rationally. He continues to re-experience them in the left brain, right brain, and limbic system as he experienced them at the time of the trauma. He is "stuck."

It seems that receiving bilateral stimulation while the person is thinking of the disturbing

thought or image disrupts the thought and memory pattern in the left brain, right brain, and limbic system so the person "reprocesses" the thought and accompanying images. After a period of eye-movement bilateral stimulation, negative emotions from traumatic thoughts and images diminish in intensity, and at times are replaced by more rational thoughts and images. The limbic system becomes less involved and the pre-frontal cortex shows more activity. Eye-movement bilateral stimulation is now used to alleviate anxiety, fears, nightmares, dysfunctional life patterns, and the traumas connected with combat and with sexual, physical, and emotional abuse.

In the mid-1990s, some unusual occurrences began in the offices of psychotherapists using this method. Laurel Parnell, Ph.D., wrote about a client she called Momi, who was terrified of flying because her best friend, Claudine, had been killed in a plane crash in 1974. Dr. Parnell went through the normal eye-movement bilateral stimulation procedure to help Momi reprocess her irrational feelings about flying. After one set of eye movements, Momi closed her eyes and when she opened them, she said that she heard the deceased Claudine speaking. Claudine told her,

It's only awful fighting it—that was terrifying. The actual BANG was not awful. And after that it was slightly disorienting—as a spirit—but the worst part of the whole thing was those fearful minutes fighting what was so. What was so awful was confusion and unknowingness. We all were terrified, and we were screaming. We all were very afraid and that was hell.⁷

Dr. Parnell explained, "There's something about what she said. The other side was fine. . . . Claudine, who's on the other side, is coming over from the other side . . ."

The message had profound effects on Momi's view of life, death, and flying. That was Dr. Parnell's goal for the session, so she didn't explore the apparent afterlife connection further. In her psychotherapy using eye-movement bilateral stimulation, she apparently doesn't intentionally encourage such afterlife connections.

Another psychotherapist whose clients had similar experiences while he used eye-movement bilateral stimulation did pursue using the method to facilitate afterlife connections. Allan Botkin, Psy.D., a psychotherapist at a V.A. hospital in the Chicago area trained in the EMDR procedure, had been using eye-movement bilateral stimulation with his combat veterans suffering from post-traumatic stress



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disorder for some time. He was surprised one day in 1995 when a combat veteran sitting in his office having a normal eye-movement bilateral stimulation session described experiencing a mental conversation with the deceased woman for whom he was grieving. The experience dramatically reduced the combat veteran's post-traumatic stress disorder. The client was certain he had had an actual conversation with the woman. In the next weeks, other clients described similar experiences.

Dr. Botkin determined that his use of eye-movement bilateral stimulation with his suggestion that clients be open to anything that would happen resulted in the experience. He named the procedure induced after-death communication, or IADC™. Today, over four dozen psychotherapists worldwide are using the technique. The method is strictly limited for use by state-licensed psychotherapists who have been trained in only one of the eye-movement procedures: EMDR.

Dr. Botkin reports that around 70 percent of people having an IADC™ procedure sense any form of connection with the deceased, and around 75 percent of those experiences involve only seeing a smiling face or sensing that everything is OK.⁸ Only 17.5 percent of the experiencers experience messages from the deceased. The IADC™ experience itself normally lasts only 5 to 20 seconds, but may extend to 10 or 15 minutes or longer. The sessions are confined to the normal hour or hour and a half psychotherapy period. They may continue over two or three sessions on different days.⁹

Concerning whether they originate in the client's imagination or in an actual afterlife connection, Dr. Botkin writes, "IADCs™ must either be spiritual experiences or subjective hallucinations generated solely by our mind/brain or inner representation of the deceased that have no relationship to any world that exists separate from us. I believe that if there is an afterlife, then IADCs™ are true spiritual experiences. "He continues later, "... although the information provided in this book is very suggestive, it does not in any way constitute proof of an afterlife."

In 2009, a certified EMDR psychotherapist from Washington State named Rochelle Wright received training from Dr. Botkin in the IADC™ method. She had great success in using it with her clients. She soon discovered, however, that while afterlife connections can result from the eye-movement bilateral stimulation, a new procedure must be used to make the afterlife connections more consistently successful, with fuller connections and messages from the deceased.

The procedure she developed holds in common

with the IADC™ method only the facts that it focuses on the deceased and has eye-movement bilateral stimulation as one component. Other than those two commonalities, the two methods are quite different. She called the new method Guided Afterlife Connections.

The first difference is that the Guided Afterlife Connections are grounded in the conviction that they are connections with people living on the next plane of life. They are sacred experiences.

Another difference is in the names of the procedures. The name "induced after-death communication" uses the term "induced," which isn't descriptive of what happens. It suggests that the facilitator "causes" the experience, rather like a physician inducing labor in a pregnant woman to hasten birth. In the bilateral stimulation procedures, the facilitator only helps the experiencer come into a state of mind that allows those on the other side of life to unfold the afterlife connection in ways neither the experiencer nor the facilitator could predict. "Afterlife connection" is a more accurate description of what happens.

Guided Afterlife Connections also use audio bilateral stimulation along with the eye movements. Throughout the session, the experiencer listens to meditation music playing through earphones, with the volume alternating between the left and right ears to provide bilateral stimulation. Then, during the session, the facilitator adds episodes of the eye-movement bilateral stimulation.

Another difference is that IADCs™ procedure is limited to two hour-and-a-half sessions. The Guided Afterlife Connections sessions normally start at 10 a.m. and continue into the afternoon, for as long as required. They may last four or five hours. The facilitator and experiencer usually do not stop the procedure; they allow the loved ones on the other side of life to determine when to stop. There is always a clear ending that they signal.

Also, during the session, there is no discussion or judgment about what the experiencer describes. After a set of eye movements, the experiencer closes her eyes. When she feels she has processed the image she was focusing on, she opens them and describes what she experienced without judgment or comment by the facilitator. That becomes the focus for the next set of eye movements. This procedure of staying with whatever the experiencer describes continues through the entire session.

The result of these differences between the IADC™ and Guided Afterlife Connections procedures is that to date nearly 100 percent of the Guided Afterlife Connections have been successful, compared with only 70 percent of IADCs™.

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Elisabeth.

"But better evidence of survival from physician Elisabeth has been her giving medical information unknown to anyone at the time of her communication. In dream visitations, she's diagnosed illnesses of her friend Kate and me. Kate had a dream in which she saw physician Elisabeth with a stethoscope around her neck, sitting at a hospital desk, busily filling out forms. Elisabeth looked up at Kate, pointed to the work at hand, and said clearly, "These papers are for you, Kate!" Kate had recently passed her medical check-up exam with flying colors, so she thought this dream was meaningless. That evening, however, as she was driving home from work, she felt a sudden onset of flu-like symptoms of dizziness and body aches. Ordinarily Kate would have driven straight home, taken some aspirin and gone to bed. Because of her dream of Elisabeth, she instead drove herself to the hospital where she was diagnosed with a heart problem, and the following day had stents inserted into her arteries.

"In my own case, in 2006 I had been diagnosed by three physicians as having multiple sclerosis, despite the fact that I had many symptoms that did not fit that diagnosis. During the night after the last doctor had told me that I needed to start MS medication immediately, I was awakened from a deep sleep by Elisabeth's voice in my right ear, stating firmly, "You, Jane! You, Jane! (!) ... "You ... Have ... Lyme ... Disease!" She was right!"

"More evidence from a dream visitation was Elisabeth's compelling a woman to write down what the woman thought was a long list of nonsense syllables, all of which turned out to be a meaningful message in Russian, a language in which the living Elisabeth was fluent. So she's gotten a living person to demonstrate an unusual skill that she had developed. She also foretold behavior she intended to carry out in the future that did, in fact, occur: An amateur medium (a computer program manager by day) phoned me one morning to say Elisabeth had contacted him in a dream, and predicted she would communicate her presence by touching and writing, and had told him to phone me and tell me. I got very excited, and asked, 'What part of the body would she touch?' The medium said she was communicating as we spoke: 'Arm, upper arm, upper right arm; and head, on the top of the head.' And 'When would she do this?' I asked. Her answer: 'Oh, I'm not telling! It will be a surprise!' I told my partner this by phone, and no one else."

Did something happen?

"Yes. The following week I presented a high vibrational healing evening at the Rhine Research

Center. One woman unknown to me, while driving to the event, felt fingertips tickling the top of her head and flicking her hair around. She looked into her rear-view mirror and saw a tuft of her top hair sticking straight up while it felt like her scalp was being tickled by fingers. She was so upset when she arrived at the event that she ran to tell the resident



Elisabeth Targ

medium there about it. The medium told her it was a relative of mine, and that she should tell me what happened. Later in the evening, during a closed eye portion of the event, the woman felt the upper part of her right arm being squeezed repeatedly. She thought I was doing the squeezing, so she opened her eyes and saw me on the far side of the room. In the week following, a woman emailed me from Norway, apologizing for being intrusive, but explaining that she sensed the presence of Elisabeth beside her, squeezing her upper right arm, and dictating a message to me that she was to send to me by email. The content was specific and meaningful for me, referring to a situation that only Elisabeth and I had discussed when she was alive."

As I understand it, you had the healing ability before Elisabeth communicated in 2002. I'm unclear, however as to how Elisabeth has changed that ability.

"Sometimes when I did healing (this no longer occurs), her extra-strong pulsating energy would spontaneously course through me so intensely that I'd have tears coming out my eyes. I felt temporarily blasted and assisted by her. Many mediums have independently told me that I was her research project. I interpreted that to mean that she intended not only to communicate with me without a medium, but also to increase the healing love power emanating from me."

What does Reading Vibrations from a Person Involve?

"We have to develop sensitivity to the vibrations before we can interpret them. It involves developing steady attention with specific intention. Indian mysticism is concerned with the laws of perception of subtle non-physical levels of reality, and the exchange of energies between different levels of being. I spend time every day in silence, while I direct my attention inward and observe my awareness, which sensitizes me to subtle vibrations inside and outside myself.

I started doing this when I became aware of

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the teachings of Ramana Maharshi, an enlightened saint from India. He silently emitted an intensely vibrating energy that put people near him into a loving blissful state. His teachings changed my life, because he talked of how we are all naturally psychic, but seeking to be so doesn't evolve anyone or lift the consciousness of the world. He said that the most powerful psychic ability of humans is to radiate a palpable power of peace, and that this was the primary purpose for which we came into a body. Since I radiate an energy that people find healing, and it mysteriously works over the phone, I figured Maharshi could help me understand what was going on.

"Reading people's vibrations involves feeling distinctions and fluctuations in the quality (harsh, sharp, erratic, coherent, dense, gentle, airy, expansive, tight, prickling, short, etc.); and intensity (intense like Elisabeth, or tentative or weak) of what they radiate. Feelings, thoughts and intentions are of different densities and amplitudes. I now sometimes see colored light shining out of people's heads and heart chakras, with varying colors and expansiveness. Sensitives interpret what they perceive in their own way, just as we interpret the images and words that appear in our minds when remote viewing. For interpretation, I change intention from being open and attuned to the person, and switch to the 'analysis channel' and ask my inner self, 'What does this mean? and then wait for what I receive. Finding the right words to express my perceptions can be the hardest part. Analogies and metaphors are common.

"Reading vibrations is a different intention and more contracted mind state from doing healing, which is a state of no thinking or interpreting, just letting the energy of consciousness (love) flow through me. When I feel Elisabeth's vibrations, it's spontaneous. They are thrust upon me when I least expect it."

Before Elisabeth communicated, I gather that you were more or less of what might be called the non-spiritistic parapsychology mindset. Am I correct in inferring that you now accept the spiritist hypothesis?

"I wouldn't expect anyone to believe in the reality of ADCs unless they had experienced one. I never thought ADCs would happen to the likes of me. Before they did, I was never compelled to acknowledge the full implications of remote viewing. It shows that our true nature is nonlocal consciousness which still endures after the body dies. I had never before seriously investigated all the evidence we have for life after death. Because of the more than 30 ADCs I've experienced from Elisabeth, I was forced to come to a conclusion that most people

think is crazy. I now do believe that some people, for some period of time after leaving their bodies, are able to initiate contact with us in this dimension of being. I think they are motivated by strong love, their desire to let us know that they continue to exist, their desire to help and comfort and protect us, and to carry out unfinished goals. In one of the readings I had with a medium, Elisabeth, who was a proficient remote viewer herself, asked me, 'Can't you see that the most important thing about the work you did with my father is that it shows that we don't die?' The startled medium jerked her head up and exclaimed, 'Wow!! What kind of work was that?'

"For most of my life, I did not allow myself to believe in the power of the healing gift I've been given. I was waiting for parapsychologists to let me know what was OK to believe. Elisabeth was totally skeptical about her father's healing. She was so irritated about the idea of spiritual healing that it motivated her to carry out the distant healing research she did with healers from all over the country and men in San Francisco with AIDS. Her own research results convinced her that distant healing was real, and that she wanted to be a spiritual healer, herself. I now believe she has become one.

"Now, instead of seeing confirmation from research, I realize that my mentors are Ramana Maharshi and other enlightened beings who have demonstrated the way to higher conscience and higher consciousness.

"Elisabeth, herself, didn't believe in any individual survival after death. Her great gifts to me, as well as great contribution to the field of parapsychology, have been her demonstrations that we do, indeed, live on."

See Jane Katra's website at <http://www.janekatra.org/> or e-mail her at jkatra@spamarrest.com

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Intriguing Evidence from the Past

A Mother's Grief Assuaged by Medium

There have been many messages from the spirit world suggesting that the grief of loved ones left behind weighs heavily on the departed soul. Such was the message communicated by Olive Thomas, a popular Hollywood actress of the silent-screen era, who died in Paris of a medication overdose during September 1920.

Beginning in November 1930, 10 years after her death, Olive began a series of communications with J. Gay Stevens, a journalist for the *New York World-Telegram* and a member of the American Society for Psychical Research (ASPR), through medium Chester Michael Grady, who had been approved by the ASPR and conducted his sittings at ASPR headquarters in the Hyslop House in New York City. Stevens had not known Olive, but had been a fan of hers as a teenager and still had some pictures of her. Whether that created a sympathetic link between the two Stevens did not speculate, but he became convinced that she was actually communicating and that it was not imposture of some kind.

Olive informed Stevens that she needed to get word to her mother that her death was accidental, not a "scandalous suicide" as had been reported by the press. She explained that when she couldn't sleep she reached for a bottle of sleeping pills but took the wrong bottle, one very similar in appearance. It contained bichloride of mercury, which killed her.

Olive said she had tried to impress her mother with her presence many times over the years, but she could not get through. When Stevens contacted Olive's mother, the mother wanted nothing to do with him, assuming that, as a journalist, he was just trying to add to the scandal. But Olive pleaded for Stevens to make further efforts to convince her mother. Over a dozen sittings, Olive provided Stevens with personal information, much of which had not been public knowledge, hoping that her mother would realize that she was in fact communicating. But the mother still resisted, concluding that as a journalist Stevens had special ways of gathering information. Moreover, her pastor told her that it must be the work of Satan. "She was seesawing between deep religious prejudices and evidence of Ollie's survival which she could not assimilate," Stevens wrote.



Olive insisted, however, that Stevens keep trying, telling him that her mother's mind is opening and that she is beginning to see the light. She added that she had been around her mother since Stevens' last visit and was deeply moved by the information Stevens had given her. She then provided some very evidential information that she felt certain would convince her mother that she was alive in the spirit world and

communicating. She said that all of her jewelry had been returned to her mother after her death, except one item – her favorite brooch. "I loved that little pin," Olive communicated through Grady, "and never could understand why it wasn't included in the auction. At first I thought Mother might have kept it and I was delighted – but I soon realized that wasn't the answer. I thought about it a lot after the auction and then one day I decided to concentrate on its whereabouts. This time I actually saw it psychically." She told Stevens that saw the brooch got caught up in the lining of a pocket in the steamer trunk now in her mother's attic. She also told Stevens one of the pearls, the third from the top on the right, had come out of its setting and was loose in the tissue paper surrounding the brooch.

When Stevens brought this information to Olive's mother, the mother reluctantly agreed to go to the attic and search the steamer trunk. Finding the brooch with the loose pearl was enough to convince her that her daughter, not Satan, was actually communicating. She accepted the explanation that her daughter did not commit suicide and this apparently relieved much of her grief and also gave Olive a certain peace of mind.

"Mother is happy for the first time since I left," Olive communicated at a later sitting. "Now she knows the truth and she's free."

– Michael E. Tymn

This account is taken primarily from an article by J. Gay Stevens appearing in the December 1972 and January 1973 issues of Fate Magazine.

Spirituality in the Modern World

by Eva Herr

It is now a fact that modern science has a solid foundation for supporting the existence of an inner-connectedness in all people. Science has proven the fact that the presence of a higher power exists in all. Though this higher power may be known by different names, it matters not what race, creed or religion one follows, the higher power, inner-connectedness exists. It is absolutely possible to tap into this G-d force power that exists within. This force can be used to transform our lives with peace and health or used to continue along its current path of chaos, destruction and misery.

Spirituality is not restricted to saints or gurus, and it is not a religion. It is that inner-connected force within each and every one of us. Spirituality is that energy of compassion we all felt the day of the 9/11 occurrence. Spirituality is that energy of compassion you feel for the starving children you see on TV.

Science has also proven that thought creates reality and that our happiness and health, or lack thereof, is based upon the thoughts we think. Learning to control and change the tape recorder of mind, otherwise known as thought, is the single most powerful tool in existence for peace and physical well being.

There are many people talking today about enlightenment, free will, intention and creating your own reality. What does this mean and how does one go about making such changes? It is an individual path that takes a little effort and guidance, but this little bit of effort has an effect on the entire world. Quantum entanglement, a term used in physics to describe the basic structure of the universe, supports that we are all connected as one energy on the quantum level. In effect, this means that we are all one and the thoughts of one, affects the thoughts of all.

The world is in a desperate place today and the only thing needed is for all to understand that mind is the ultimate creator of reality... whether



Eva Herr

that reality constitutes peace or chaos for the one, or for multitudes.

Eva Herr www.evaherr.com is a medical intuitive that is considered by many as "the best of the best". She is the author of "Agape, The Intent of The Soul" and became a popular talk show hostess on BBS Radio's Infinite Consciousness, which gave her the opportunity to engage the minds of today's top thinkers in the fields of alternative medicine, science and consciousness and our human experience every Sunday night at 8:00 pm Eastern time. A list of her past interviews reads like a 'who's who' list of luminaries such as Dannion Brinkley, William Tiller, Norm Shealy, Amit Goswami, Burton Goldberg, Bernie Siegel, Larry Dossey, Dean Radin, Edgar Mitchell, Ervin Laszlo, among others on topics of consciousness, the cutting edge science supporting consciousness, alternative energy and alternative medicine.

AFTERLIFE:

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While only 17.5 percent of IADC™ experiencers have some message from the deceased, nearly all of the Guided Afterlife Connections experiencers receive insightful, life-changing messages, often accompanied by seeing the deceased and sometimes hugging and even kissing. While IADCs™ last only five seconds to 10 or 15 minutes, communications with the deceased in Guided Afterlife Connections often continue for hours.

This dramatic progress in refining the use of bilateral stimulation in afterlife connections over the short period of a few years suggests that the use of bilateral stimulation to facilitate afterlife connections will continue to become more successful as it is further modified and refined. Rochelle Wright plans to train state-licensed psychotherapists who are not EMDR trained to use the method. I am working to develop a variation that can be used by professionals who are not psychotherapists, such as clergy, hospice administrators, and healthcare providers.

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Support the Academy

The Academy needs your help. In these difficult economic times, more and more newspapers, magazines, and other print media are closing shop, and organizations delivering their messages by print media are being forced to turn to the Internet. The Academy does have a website at <http://www.aspsi.org/index.php> but indications are that most members still prefer print media. If our Journal and *The Searchlight* are to continue, we need more members. Please encourage your friends to join or give them a gift subscription.

Meet AECES this June

Attendees at the Academy's June conference will have an opportunity to learn about a new non-profit organization: the Association for Evaluation and Communication of Evidence for Survival – AECES. At the core of the organization is the Survival Top-40, developed by Miles Edward Allen and first presented to the public at the ASPSI conference in 2008. With the assistance of numerous volunteers, several of them Academy members, a solid organization has been established and three other programs – The Legacy Files, The Afterlife Guide, and The Evidence Catalog – are well underway.

Stephen Hall, the Advocacy Group Liaison for AECES is also a member of the Board of the Academy. When asked how AECES differed from ASPSI, he explained that while the Academy provides a venue for teaching and learning about spirituality and psychic phenomena, and is a great way for like-minded people to meet, AECES focuses on discerning and disseminating the most convincing evidence for the existence of an afterlife. "We're more about spreading the word and actively countering the false and misleading information that floods the popular media," Steve said. "We look forward to working closely with the Academy in these endeavors."

Check out the AECES website at <http://www.aeces.info/>

Conference Upcoming

There is still time to register for the annual conference of the Academy of Spirituality and Paranormal Studies, scheduled for Thursday, June 2 to Sunday, June 5, 2011 on the campus of Kutztown University, Kutztown, PA. on the theme of *Spirituality, Science, and Paranormal*. Dale E. Graff, MS Physics, will be the keynote / Frank C. Tribbe Memorial speaker. His presentation will be titled, "Explorations in the Field of PSI." In a PowerPoint presentation, he plans to discuss many aspects of the paranormal.

For complete details of the 2011 conference, please go to the Academy's website at <http://www.aspsi.org> or contact Boyce Batey, Executive Director, at bateyf@infionline.net or at (860)-242-4593.

"The soul of man is so vast that you will never find its boundaries by traveling in any direction."

– *Heracleitus* (576-480 B.C.)



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