

Psychic Frontiers

The Psychokinetic Zone

It's been some time since I wrote anything about psychokinesis. However, for me the topic is on my mind, given that I write this just days after the anniversary of the death of my friend and mentor Martin Caidin. For those more recently coming to *FATE*, Caidin was a science, science fiction, and aviation writer, probably best known for his book *Cyborg*, which was adapted to TV as *The Six Million Dollar Man*.

However, even though Caidin only had a couple of book titles relating to the paranormal—one of which is *Ghosts of the Air*, published by Galde Press—at least towards the end of his life he was immersed in an interest in psychic phenomena, most especially mind over matter. Martin Caidin was capable of moving things with his mind. More than that, he was able to teach or at least stimulate others to do the same. I spent some (too short) times with him in Florida in the few years I knew him, during which it became clear that people could learn to do PK as long as they believed it possible. I wrote much of my experience with him up in my own book on the subject, *Mind Over Matter* (Kensington, 1996).

Caidin put forth that people simply had to get past their disbelief and lack of acceptance in order to do PK. For him, this was a logical outgrowth of applying the



Martin Caidin

same rule to other areas of human performance. The limits we put on our own physical performance are seemingly only one part physical and one part mental. With some appropriate intent and the ability to at least temporarily ignore or shrug off the limitations others place on us, what is impossible becomes quite possible.

Back in 1954, Roger Bannister broke the world's running record for the fastest mile, passing the "limit" of four minutes. Before Bannister, the four-minute mile was "impossible." Shortly after he showed that humans could push their performance past the supposed limit, dozens followed suit.

I have had my own PK experiences, both with and because of Martin Caidin, and in other circumstances. By the time I got to know Caidin in the early '90s, I had already identified that, for me at least,

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Pamela Heath

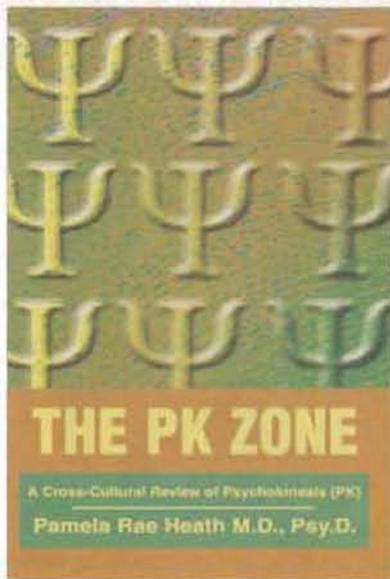
there was a sense of detachment about the experiences while I was having them—almost like I was watching both the objects move (or bend) and watching myself at the same time. Caidin confirmed this as part of his own experience. We had a number of discussions on what it was like to do PK—the feelings, perceptions, and even reactions. Much of our perception was similar or exactly the same. Interesting, to say the least.

Pamela Rae Heath, once a student, now a colleague, also found PK absolutely fascinating. Her interest in the subject started in the early '90s. "I was having experiences, mostly ESP, that I couldn't really explain. Science said they couldn't happen. But they did happen and I wanted to understand why. That led to going back to school to study parapsychology, and doing my dissertation on psychokinesis."

Her doctoral dissertation immersed her in the subject. Like many doing a dissertation on the subject, Heath spent much time and energy going back through the literature and pulled together a history of both the reported experiences of mind over matter including material that spans the globe from the earliest recorded writings on the topic in ancient China and Rome to modern-day times. Naturally, she also covered the research in and outside of parapsychology. She tried to provide "a full sense of everything we currently know about the

topic as well as an understanding of how that knowledge came about."

But unlike the research of others, looking into what people could do under controlled conditions, she then took a different turn. She did a study of what it is like for people to actually do PK. She tracked down individuals with repeated reported instances of psychokinesis and interviewed them extensively. Like my conversations with Martin Caidin on our own perceptions of the PK experience, Heath went deep into her discussion with these folks to try to get at the heart of what it was like to have a psychokinetic experience, what was felt before, during and after, and how (and what) these individuals thought about—and reacted to—their own PK. Were there commonalities in experience, such as what Caidin and I had found—or more?



The answer was a definite yes.

Heath's dissertation provides a wealth of information on the common features of the experience of psychokinesis, and goes further by covering suggestions on how to do PK, based on the experiences of those interviewed. As doctoral dissertations are difficult for most people to get their hands on, Heath reworked her material into an excellent book for the non-academics. That book is *The PK Zone: A Cross-Cultural Review of Psychokinesis (PK)* (iUniverse, 2003).

Heath, who holds an M.D. in addition to her Psy.D. earned as a result of her work, provides those of us interested in understanding mind over matter experience with many insights. It was already known by many that some form of altered state of

consciousness was connected to doing PK. Another factor was high or strong emotion, even if suppressed. In poltergeist cases for example, repressed emotional stress can lead to uncontrolled PK. However, "one of the surprises was that it didn't matter what kind of emotion (other than self-frustration) fueled the experience, as long as it was intense. Boredom was as effective as sadness or anger. Playfulness seemed to be a combination of emotion and openness, and was very helpful for intentional PK performance."

A suspension of the active thought processes seems to be a common factor as well. In my own experience, I felt detachment from what was going on, becoming an observer simply watching rather than thinking about or analyzing what was happening (that came later).

Says Heath, "Putting the intellect on hold could be important for a couple of reasons. First, our belief systems are a reflection of our culture and individual identities—they encourage awareness of self. Moreover, they set limits on what we believe can or cannot be done. However, limits can be bypassed if we don't think about them. This may explain why a person's beliefs (including confidence, or whether or not they can succeed) are only important to PK performance in hostile situations (which activate a sense of self along with defense mechanisms). During the time our intellectual world-view and sense of reality are temporarily disengaged, our beliefs become irrelevant."

Another vital piece of the puzzle was that "an intense focus of attention appeared to be essential. It occurred in every PK experience without exception. Nor did it matter what was being focused on—whether intent, the target, another person, or a distracter. There just had to be narrowed awareness on something."

Other common factors are also discussed in her dissertation and in *The PK Zone*. Heath has been able to come up with some suggestions on what to do, and also what not to do, in order to increase one's PK potential, to put oneself into the PK zone, so to speak.

Here, with permission, are Pamela Rae Heath's PK Do's and Don'ts:

To Do:

1. Do understand that PK involves being part of a transcendent process. Be a participant in the experience instead of trying to control it.
2. Do become aware of subtle differences in your state of consciousness and note what works best for you.
3. Do let yourself feel connected to something outside of you—whether a person, animal, object, or even the universe itself.
4. Do dissociate. Let go of your ego identity as an individual.
5. Do suspend the intellect. Put that on hold while doing PK.
6. Do let yourself concentrate on something—whether a person, object, idea, or strong emotion. Focus on it until you are

no longer aware of anything else.

7. Do PK when feeling energized or upbeat.
8. Do be playful. Have fun with it.
9. Do be open to the idea that PK is possible, and that you can do it.
10. Do accept information that comes through a sense of "knowing." Let intuition guide you.
11. Do care about succeeding, but not to the point that you feel like you have to control things.
12. Do trust the process. If this proves impossible, allow yourself to become distracted from the target, or deliberately shift your attention away from whatever you are trying to affect.

And the Do Not's...

1. Don't try to make things happen. Trying to force things in a controlling way blocks PK. Instead, let yourself become a part of the process.
2. Don't use mind-altering drugs. They tend to scatter focus and can sometimes have undesirable side effects (such as triggering paranoid psychosis or drawing unpleasant entities to you).
3. Don't try to connect to someone or something that you instinctively dislike. It won't work.
4. Don't let your ego get in the way of things.
5. Don't try to think about what you or others around you are doing. Playing

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the scientist blocks things. PK works best if you suspend the rational, analyzing part of the mind. You can play the skeptic after the experience.

6. Don't worry about how to get your result. All you have to do is know what you want to happen.

7. Don't try to do PK when you are tired.

8. Don't be too serious about this.

9. Don't get frustrated if PK doesn't happen right away. It will only make things worse.

10. Don't try to do PK in hostile situations. It activates defense mechanisms, ego, and the intellect.

11. Don't worry about what will happen, either during or after the experience. Let events (and their outcome) take care of themselves.

There you have it, some really good suggestions for doing (and not doing) psychokinesis. As someone who's personally been in the "PK zone," I can say that Heath's suggestions truly do strike a chord.

A few final words from Pamela Heath: When in this mental zone, "a person is on

some level—whether consciously or unconsciously—involvement in something that is transcendent, and sometimes transformative. It helps to let go of one's individual sense of self and belief systems, be open to possibilities, and trust that things will work out as they should. Hence, PK is totally unlike almost everything else we do. Ordinarily, we think of ourselves as having to act directly upon the environment to get a specific outcome. Instead, intentional PK performers lend themselves to a greater process, and, although invested in what happens, do not try to control things, but instead simply allow them to happen."

While the experience of PK is unusual—because our set of culturally and scientifically bound beliefs make it so—it is something that can be incorporated as "normal" in one's world-view, especially after experiencing it more than once.

To quote the late, great Martin Caidin, "It shouldn't be happening. But it is!" II

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Prime Minister Cursed

Australia's Prime Minister John Howard scrapped a government commission and got cursed in return. Unpopular political moves normally provoke a good many curses, but seldom anything so formal or formidable as the curse laid on Howard by Moopor,

an Aboriginal woman in Colac, Australia.

Howard was cursed by having a small bone pointed at him by the woman because he abolished the Aboriginal and Torres Strait Islander Commission, which had 17 commissioners elected by Aboriginal voters. II